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Bible  
THE PSALTER

OF THE

GREAT BIBLE  
of 1539

A Landmark in English Literature

EDITED

WITH INTRODUCTION AND NOTES

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## Preface



THE Hebrew text of the Psalter was already strange to the generality of Christians even in New Testament times. For the first fifteen centuries it was explored only by a solitary student here and there.

It was the Reformation that caused Hebrew to be taken up as a continuous study among Protestant divines. The general use of the Psalter in Christendom has from the first depended on Versions ; and mainly on three, the Greek, the Latin, and the English. Each of these has its own several title to pre-eminence.

The Greek is pre-eminent as having been the first in date ; and with this fact is connected its high distinction as an external independent witness of the state of the Hebrew text before Christianity. Down to the sixteenth century, this translation had almost the honours of an original.

The Latin is pre-eminent as being the first version that was made in the atmosphere and light of the Christian faith. It was translated from the Greek alone, and it has no immediate contact with the Hebrew. Distant though it is from the original by a second remove, mechanical as it seems when verbally scanned, it has nevertheless within it a spring of emotion which is original in itself, radiating the warmth of primitive Christianity.

The English Psalter has the pre-eminent distinction of being the version through which the Psalms—as an instrument of devotional exercise, as an aid to meditation and the religious habit of mind, and as a formative influence in the spiritual education of man—now live in their fullest and widest use.

This version was produced at a singularly happy conjuncture of favouring circumstances, in the central culmination of the English language, in the vernal moment of our modern literature, and withal in the fresh enthusiastic burst of a great spiritual revival. It was made from the Latin and the Greek, with corrections from the Hebrew. Behind it lay a long wake of preparation ; for the work of Coverdale was preluded by centuries of psalm-translation. The Psalter was the palaestra, the exercising ground, for the achievement of that which is so admirable in the English Bible. He who at length gave lasting form to the English Psalter, was a master of popular and melodious prose ; and his work continually recited has imparted to English literature much of its savour and simplicity and sweetness of tone.

Of the various modifications of Coverdale's Psalter, the text here printed is that which is most interesting, and least accessible. It is given in proximate facsimile, such as was practicable with types ready to hand ; every form of word being kept, and also the content of every line.

SWANSWICK RECTORY,  
*September 14, 1893.*



# Introduction



THE comprehensive study of the Psalter falls under two heads, which are widely diverse : heads which I will venture to designate as the Prophetic and the Scientific. These are the best terms I can find to represent the wide range there has been in the use and exegesis of the Psalms.

The historical succession of languages through which the Psalter has been chiefly known to Christendom will furnish a convenient frame for exhibiting the mutual relations of these opposite aspects. The readiest and most external scheme of arrangement will conveniently introduce us to that which is inward and essential.

These few preliminary words may suffice to explain the plan of this Introduction : viz. I. The Psalter in Greek and Latin ; II. The Hebrew Psalter ; III. The English Psalter.

## I

### THE PSALTER IN GREEK AND LATIN

In the Apostolic age, the Psalter, as commonly used by Christians, was in Greek. The old Hebrew text was less familiar than formerly to the Jews, even to those who lived at home in the land of their fathers ; while to those of the Dispersion it was a remote ancestral book-language. The only language common to the Jewish nation had long been

the same as that which, since Alexander, had become the international language of the civilized world, namely Greek. Christianity broke with the letter of Judaism, dropped all literary connection with its venerable texts, planted colonies in all the provinces, and corresponded in the one universal language, of the Roman Empire. For many succeeding centuries Greek was practically regarded throughout Christendom as the original tongue not only of the New but also of the Old Testament.

Long before the Christian era, the demand had risen among the Jewish population in Alexandria for renderings of their sacred books into the language wherein they were born; and hence the Greek version of the Old Testament which is commonly called the translation of the Septuagint, *i.e.* Seventy. The Pentateuch was probably translated into Greek in the third century before Christ.<sup>1</sup> But there are reasons for thinking that the translation (and indeed the completion) of the Psalter did not take place until a much later date. Cheyne's date for the Greek Psalter ranges from B.C. 142 to the Christian era. Graetz moves it down to A.D. 44.

The Septuagint version of the Psalter, though stamped with the natural inferiority of a translation to an original, yet retains some right of precedence by priority of record. No Hebrew text now extant can approach the antiquity of this eldest version. The fact that it is the oldest extant report of the contents of the original text confers upon it a certain unique prerogative; and where the Greek Psalter differs from the Hebrew, it may always be asked which of the two is the more probable.<sup>2</sup>

Early in the third century Origen, the father of biblical criticism, set himself to examine the relative merits of the Greek texts then in use, and finding that his task demanded

<sup>1</sup> H. E. Ryle, *The Canon of the Old Testament*, p. 145.

<sup>2</sup> Passages in which some critics have preferred the evidence of the Septuagint to that of the Hebrew text are ix. and x. (the unity of); xxviii. 9 'the strength of his people' instead of 'their strength'; xxxvi. 1 'his heart' instead of 'my heart'; lxxvi. 4, where see note. Also Cheyne on xxiv. 6, in *The Expositor*, v. 310.

a knowledge of Hebrew, he learnt that language, Hebrew, and in so doing he entered upon a course of study which in his day seemed strange and eccentric. Two centuries later, Jerome, his Latin successor in biblical criticism, making mention of Origen, said that he had learnt Hebrew against the bent of his age and nation (*contra ætatis gentisque suae naturam*). The very plan of Origen's Hexapla indicates that the Hebrew page was strange to the eyes of Christian scholars; for, after the column containing the Hebrew text, he had a second column repeating the same text in Greek transliteration; upon which followed four columns of Greek versions (Aquila, Septuagint, Symmachus, Theodotion), completing the number six which gave name to the Hexapla.

It was from Greek texts that all Latin translations were made before Jerome's new translation of the Hebrew Psalter. The numerous and nameless versions of the Bible in Latin came at length to be consolidated in one prevailing text, the *Versio Itala*. It was upon this, the current version of highest credit, that Jerome worked as a reviser, by request of Pope Damasus, and so produced that permanent book of the Latin Church which is called *Versio Vulgata* (the version in common use), which we now call the *Vulgate*.

But it should be carefully remembered that the old Psalter remained in the *Vulgate* unchanged, still the old *Itala*, and that this ancient version has throughout continued to be the liturgical Psalter of the Roman Church.<sup>1</sup> Jerome did indeed revise this old Psalter upon the best Greek texts, only then his revision was not received into the common Bible. But his revised Psalter had nevertheless an important career. It was preferred by the bishops of Gaul, who adopted it for use in Divine Service; and it became the nucleus and centre-piece of that 'Gallican Use,' which held its ground in the national Church of France down to our own times. Hence Jerome's

<sup>1</sup> Parallel to what happened in 1662, when the scriptural portions of the Common Prayer Book were brought up to the last Revision of 1611; except the *Psalter*.

revised Psalter goes by the name of the 'Gallican Psalter.' So we have three Latin Psalters to bear in mind : 1. that in the Vulgate, which is the old Italic ; 2. Jerome's revision of this version upon Greek texts (the Gallican) ; 3. Jerome's own new translation from the Hebrew.

The interpretation of the Psalms for the first 1500 years of Christianity (with few exceptions) proceeded on the principle that the prophetic spirit of their origin was still inherent in the Church. The Psalms had an innate power of development ; they were not confined to their first historic meaning ; they might be used to authorize and consecrate any thought that was edifying and according to the analogy of the faith. And in particular, it was always safe to understand Christ and His Apostles in all the types and figures which exceeded the ordinary measure of man.

Modern commentators, even some from whom more sympathy might have been expected, are apt to treat the ancient exegesis with little respect. For example, Delitzsch characterizes the early exposition as follows :—'The weakness which affects the ancient exposition of the Psalms is substantially the same in the Greek and in the Latin expositors. Besides their ignorance of the original text there is an unmethodical irregular procedure, an arbitrary straining of the predictive character of the Psalms (as when Tertullian conceives the First Psalm to be a prophetic utterance in the person of Joseph of Arimathaea), an unhistorical treatment which makes no difference between the two Testaments ; . . . instead of illustrating the Psalms by their fulfilment in the Gospel, they simply transplant them into the language and ideas of the New Testament.'

To expect that they should have attained a scientific method of exegesis, that they should even have known the intellectual need of doing so, is an expectation hardly consistent with the lessons of history. To say that the ancient expositors were unmethodical is not to the point, because, however it may be a defect, it is not a symptom of weakness (for which it is

alleged); rather it belongs to that intuitive energy which is the strength of patristic and of the best medieval exposition.

And it is not quite just, for some method they certainly had, though not a scientific method. It is indeed true that they allegorized very freely, that they made the Psalms prophetic utterances which they put in the mouth of Christ and His contemporaries, that they ignored chronology and merged the Psalms in the New Testament. But it is not by any means clear that they did so in any other sense than the Apostles did so. What is there in patristic or medieval interpretation that is bolder in this way than that in Acts ii. 31, where an Apostle virtually says that the words in Psalm xvi. 11, 'thou wilt not leave my soul in Sheol,' were spoken by the psalmist as a prophet prophesying of Christ and speaking as in the person of Christ?

The principle of seeing Christ everywhere was in itself a basis of method, and if it opened a boundless field to imaginative analogies, these were brought into some order by the classification (Origen's) memorized in the well-known distich—

LITERA gesta refert ; quid credas ALLEGORIA ;  
MORALIS quid agas ; quid speres ANAGOGIA.

Dante (Epistle to Can Grande) applied these stages of interpretation to his own *Commedia*, making use of Psalm cxiv 'When Israel came out of Egypt,' as an example—

'For if we look at the *letter* only, there is here signified the going out of the children of Israel in the time of Moses ; if at the *allegory*, there is signified our redemption through Christ ; if at the *moral* sense, there is signified to us the conversion of the soul from the mourning and misery of sin to the state of grace ; if at the *anagogic* sense, there is signified, the passing out of the holy soul from the bondage of this corruption to the liberty of everlasting glory. And these mystical meanings, though called by different names, may all be called *allegorical* as distinguished from the literal or historical sense.'

And if the ancient expositors were less diligent than we are with grammar and dictionary and tables of chronology, they at least explored their sacred anthems with the affections and sympathies of the heart, seeking after personal experiences to match each lyric tone and phrase. Thus they discovered

secret elements of identity in situations that were centuries apart in time. It seemed as if the presence of Christ in the Psalms gave them a master-key to all other characters and crises. The same psalm, which was the voice of Christ, was also without fear of inconsistency the utterance of Hezekiah or Jeremiah or Joseph of Arimathea.

I will quote some prefaces from the eleventh century. In these directions to the reader (as I may call them), which are addressed to the spirit of devotion, we may see how little medieval piety was concerned about ascertaining the occasion and the material meaning of the first production, and tying the psalm for ever to its historic tethering-stock. No ; it was a strain of heavenly music which would open its wealth of guidance or consolation to all sorts and conditions of men who sang it in sincerity ; and that in many contingencies and situations, which, however various, are still united by subtle analogies.

ii. Ðæs æfteran sealmes capitul is gecweden Psalmus Daid, þæt is on Englisc Dauides sealm. For-þæm he is sealm gecweden, forði he seofode on þæm sealme, and mænde to Drihtne be his feondum, ægðer ge inlendum ge ðtlendum, and be callum his earfoðum ; and swā deð ælc þæra þe þisne sealm singeð, be his sylfes feondum, and swā dyde Crist be Iudeum.

vi. Daid sang þisne sixtan sealm be his mettrumnesse, and be his earfoðum, and eac be þæm ege þæs dōmes on dōmes dæge ; and swā deð ælc þæra þe hine singeð ; and swā dyde Crist þa he on eorðan wæs, he hine sang be his earfoðum ; and eac Ezechias be his untrumnesse.

xix. (Hebrew xx.) Daid sang þisne nigonteodan sealm, and sæde on ðæm sealme hu his folc him fore gebæde on his earfoðum ; and eac Ezechias folc gebæd for hine, þa he wæs beseten mid his feondum on þære byrig ; and swā doð ealle cristene men þe þisne sealm singað, hi hine singað for heora kyningas ; and

The title of the Second Psalm is 'Psalmus Daid,' that is in English David's psalm. The reason why it is called psalm, is because he sighed in the psalm and moaned to the Lord concerning his foes, both domestic and foreign, and concerning all his distresses ; and so doth every one who singeth this psalm, concerning his own foes ; and so did Christ concerning the Jews.

David sang this sixth psalm concerning his sickness, and his troubles, and also concerning the terror of judgment at doomsday ; and so doth every one who sings it ; and so did Christ when He was on earth, He sang it concerning His troubles ; and likewise Hezekiah about his sickness.

David sang this nineteenth psalm, and said in the psalm how his people prayed for him in his tribulations ; and likewise Hezekiah's people prayed for him, when he was surrounded by his foes in the city ; and so do all Christian men who sing this psalm, they sing it for their kings ; and likewise the

eac þa apostolas hine sungon be Criste, þa hine man lædde to rôde.

xxii. (xxiii.) David sang þysne twa and twentigeoðan sealm, þa he witegode be Israela folces freodome; hu hy sceoldon beon alæd of Babilonia þeowdome, and hu hi sceoldon Gode þancian þæra ára þe hi be wege hæfdon hamweardes; and eac be his agenre gehwyrftnesse of his wræc-siþe: and ælc þæra þe hine singð, he þancað Gode his alysnesse of his earfoðum; and swā dydon þa Apostolas, and eall þæt cristene folc, Cristes æriste; and eac þanciað cristene men, on þyson sealm, heora alysnesse of heora scyldum æfter fulluhte.

Apostles did sing it for Christ, when He was led to crucifixion.

David sang this two and twentieth psalm, when he prophesied about the liberation of the people of Israel; how they should be led out of Babylonian slavery, and how they should thank God for the mercies they should experience by the way homewards; and likewise about his own restoration from his exile:—and every one who sings it, he thanketh God for his deliverance out of his troubles; and so did the Apostles, and all Christian folk, for Christ's Resurrection; and in like manner do Christian men give thanks, in this psalm, for the remission of their sins after Baptism.

It was part of the routine of the early Church that the whole Psalter was recited weekly by every ecclesiastic, and, in addition to this, Psalm cxix. was said daily.<sup>1</sup> And besides the recital, it was also committed to memory; this was an ordinary practice of the first twelve centuries. In the fifth century Gennadius, Patriarch of Constantinople, refused to ordain any clerk who could not repeat 'David' from memory. In the eighth Council of Toledo (A.D. 635) it was ordained that 'None henceforth shall be promoted to any ecclesiastical dignity without perfectly knowing the whole Psalter, besides the usual Canticles and Hymns and the formula of Baptism.' In A.D. 1050 the Council of Oviedo decreed that 'The Archdeacons shall present such clerks for ordination as perfectly know the whole Psalter, etc.'

It naturally followed that a variety of recognized interpretations were developed in connection with the psalms which were thus incessantly recited. For example, the same psalm

<sup>1</sup> Connected with the continual recitation of the Latin Psalter was the use of the opening word or phrase as a title to designate the psalm, and these first words are still printed in the C.P.B. Psalter. In *Piers Plowman* A vii. 237 (Skeat i. 216) Psalm cxxviii. is thus cited:

'For so seith the sauter · in psalm of *Beati omnes*,'  
and in like manner Psalm cxxxii. is cited in A xi. 55 (Skeat i. 289):

'And so seith the psauter · sech hit in *Memento*.'  
The habit still survives, as when xcvi. is called the *Venite*.

might be appointed to be said at Christmas, at Easter, in Lent, on Festivals of Martyrs, and in the Office for the Dead.<sup>1</sup> It could not, on these divers occasions, be said with the retention of a uniform meaning or with the same mental associations. The various emphasēs of which a particular psalm was capable would be variously signalized; the divine sun-ray would rest on different eminences, and endue the psalm quite naturally with powers of transfiguration. This kind of elasticity was recognized and promoted by the use of antiphons.<sup>2</sup>

The system of Antiphons was the most peculiar characteristic in the ancient liturgical use of the Psalter. Speaking generally we may say that the Antiphon was the echo or reverberation of the purposed sentiment of an Office. In the English Burial Office, for example, 'I heard a voice from heaven etc.' is of the nature of an Antiphon. But the most ordinary form was that of a select sentence preluding each psalm and marking its close. Sometimes the Antiphon was repeated before each verse of the psalm. The whole psalm was thus intercalated by the Antiphon, which, out of many possible significations, definitely for the moment fixed one; and this ingenious device, by striking the keynote of the season, enabled worshippers to sing with harmonious unity of the understanding.<sup>3</sup>

As an example of the primitive Antiphon in its plainest shape, the following use of Psalm ii. is quoted by Dr. Neale from the Mozarabic Office at Prime.

FIRST CHOIR. *The Lord said unto me: Thou art my Son, this day have I begotten thee.*

SECOND CHOIR. *The Lord etc.*

FIRST CHOIR. Why do the heathen so furiously rage together: and why do the people imagine a vain thing?

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<sup>1</sup> *Christian Remembrancer* vol. xxxiii. p. 474. [By Dr. Neale.]

<sup>2</sup> The subject of Antiphons is distinct from (though historically connected with) 'antiphonal singing,' which was a very early practice, probably Jewish. Pliny in his Letter to Trajan said that the Christians used '*stato die ante lucem convenire, carmenque Christo quasi Deo, dicere secum invicem*'—words that might fitly describe the alternate manner of reading the Psalms for the day in most of our village churches.

<sup>3</sup> For a succinct view of the whole subject of Antiphons see Julian's *Dictionary of Hymnology*, v. Antiphon.



SECOND CHOIR. *The Lord said unto me: Thou etc.*

FIRST CHOIR. The kings of the earth stand up and the rulers take counsel together: against the Lord and against His Anointed.

SECOND CHOIR. *The Lord said unto me: Thou etc.*

Psalm lxxv, when used in the Office for the Dead, had for Antiphon the second verse: 'O Thou that hearest the prayer, unto Thee shall all flesh come.'

By means of the Antiphons provided for the different seasons, the variable significance of the Psalms was avowed and utilized in the ancient liturgies. When the First Psalm was used on an ordinary day, the Antiphon was 'Serve the Lord in fear.' On the commemoration of a Saint or Martyr, it was:—'His delight is in the law of the Lord.' On the Sunday in Holy Week:—'Like a tree which bringeth forth fruit in due season, and whose leaf shall not wither.' At Easter the same psalm had for Antiphon:—'I am that I am, and my counsel is not with the wicked, but in the law of the Lord is my delight. Alleluia.'<sup>1</sup>

The regulations concerning Antiphons are very various and intricate, and there was great diversity of usage in different countries or dioceses. The whole antiphonal system was in fact the element of freedom under a rigidly prescribed liturgical Use; and in this respect it discharged the same function as the Hymn-Book has done in later times.

If then we seek some one principle whereby to characterize the exegesis of this first period, it is found in this comprehensive maxim, that Scripture is many-sided.<sup>2</sup> This thought is perhaps the key to that singular passage 2 Peter i. 20, which is rendered in the Revision of 1881 thus: 'no prophecy of Scripture is of

<sup>1</sup> A degenerate growth of this intercalary system was the 'Farce,' which is thus described by Dr. Neale in his *Commentary on the Psalms*. 'A Farce, as is well known, is the insertion in a Gospel, Epistle, or Canticle, of intercalated sentences, intended to have the same effect as an Antiphon, and to fix a determinate sense, for the time being, on the composition so farced. But the clauses thus inserted became in process of time thoroughly jejune and miserable; sometimes, in fact, utterly absurd. Hence, from the ludicrous character of the intercalation, the word came to be applied to anything ludicrous: whence its present use.'

<sup>2</sup> This has been often dwelt upon; e.g. Newman, *Parochial Sermons*, vol. i. p. 271 f. The freedom of mediæval and mystic interpretation seems to reach its extreme point in Dr. Neale's *Commentary on the Psalms* (ed. 2 by Dr. Littledale, 4 vols., 1860-1874).

private [or, *special*] interpretation.' It is not tied to the incident that first occasioned it, or limited to the meaning which the prophet attached to his own words : it is not restrained either by the physical surroundings or the psychological conditions of its origin.

It is this character of Scripture that makes it the equal property of all men, and in some sense makes every man his own interpreter ;—it is in this character that we find the secret of its universal attraction, and its universal fitness for edification, because there is no aspect of the human intelligence, and no mood of human feeling, for which it is unable to furnish the appropriate suggestion or correction or instruction.

This right is boldly avowed by the whole pre-critical exegesis. It is upon this freedom of Scripture from the restraint of philology and chronology that the whole antiphonary system is based. Each psalm signifies that which it suits the mood of the Church at such a moment to see in it. Not indeed in the caprice of individual members, but in the consenting mind of the Church, the interpretation is lodged. In the exercise of her faculty as interpreter, the Church proceeds, not by scholastic method, but by prophetic instinct and inspiration. So great a freedom required some guarantee against abuse, and this was found in Authority. From time to time there appeared a gifted expositor in whose teaching the mind of the Church was recognized and respected. Such were Athanasius, Gregory of Nyssa, and Chrysostom, among the Greeks ; such were Hilary of Poitiers, Ambrose, and above all Augustine, among the Latins.

Knowledge is of two kinds. There is the knowledge which comes we know not how, by observation unanalyzed, and seeming to start up whole in us ; and there is the knowledge which is consciously, studiously, and by formal steps attained, the method and process of which is plotted out in books, and is called System. The former is instinctive knowledge, the latter is scientific. The former is apt to be shrouded in mystery ; the latter is as open and manifest as a common thoroughfare. The former is the property of the wise, the

latter of the learned. The former culminates in gnostic and poetic and prophetic wisdom, the latter in scientific philosophy. Of the monuments left by the former, the Bible is chief; of the monuments of the latter kind of knowledge, the Theory of Evolution is now the most conspicuous.

The Bible was not produced in the spirit of science but in the spirit of prophecy. That the age of prophecy should be succeeded by the age of science, was as necessary and inevitable as that the glories of the dawn should be followed by the light of common day. It has sometimes appeared as if Science would usurp the whole name of Knowledge :—the vocation of the theological critic is to withstand such a tendency.

## II

### THE HEBREW PSALTER

Who loves not Knowledge? Who shall rail  
Against her beauty? May she mix  
With men and prosper! Who shall fix  
Her pillars? Let her work prevail.

\*       \*       \*       \*       \*

. . . Let her know her place;  
She is the second, not the first.

*In Memoriam*, cxiv.

Along with the revival of ancient learning in the fifteenth century began the modern scientific examination of the Sacred Writings. In the new literary activity, it was not possible that Hebrew should continue to be neglected. Up to so late a time in the history of the Christian Church had the original text been almost unknown. The whole extant result of Christian studies in Hebrew was contained in Jerome's new version of the Psalms; fruit of study with a learned Jew at Bethlehem. It is to the Jews that we are indebted for the transmission of the original text of the Old Testament, and also for the preservation of the knowledge of Hebrew. The teacher of Johann Reuchlin, the first chief name in this new Christian study (1455-1522), was Obadiah Sforzo, the Jewish

commentator. Reuchlin composed the first Hebrew grammar and lexicon for the use of Christians. He was the teacher of Melancthon. A Protestant study from the first, it was in a special manner appropriated by the German Protestants.

The demand of the reason for a larger share in the study of the Psalter is already advanced by Dean Jackson, a contemporary of Hooker and Bacon; who bewails 'the negligence of most interpreters in not inquiring into the occasion and authorship of the psalms.' By the middle of the seventeenth century critical theology and biblical studies had risen to a great height in England. This is the epoch of Walton's *Polyglott*, Hammond, Pearson, Patrick, Stillingfleet, Jeremy Taylor, Pocock, the *Critici Sacri*, 9 vols. folio, 1660; Poole's *Synopsis*, 5 vols. folio, 1669.

HENRY HAMMOND (1605-1660), Canon of Christ Church. He attended the captive king as his chaplain. In 1648 he was deprived and for a time imprisoned by the parliamentary visitors. In 1653 he published his 'Paraphrase and Annotations on the New Testament,' a great work, which has won for him the title of father of English biblical criticism. He helped Brian Walton in the work of his Polyglott Bible, which appeared in 1657. He died April 25, 1660—the day on which the return of the king was voted by Parliament. He was to have been Bishop of Worcester.

His work on the Psalms was published in the year before his death: 'A Paraphrase and Annotations upon the Books of the Psalms, briefly explaining the difficulties thereof; by Henry Hammond, D.D.' From his Preface may be gathered a good general idea not only of his exegetical views, but also of the progress of the study by his time, of which he may be taken as a typical exponent.

As regards his design, it will be convenient sometimes to use his own words. 'The maine, if not onely, scope of the Paraphrase and Annotations hath been to extricate and clear the literal importance of each Psalm, whether that were more general, wherein all men indifferently were concerned, or

more particular ; and that again either such as concerned the Psalmist onely in relation to some matter of fact in the story of those times, or such as had a farther and more divine aspect on Christ, the Messias of the world . . . Now because the expounding of Prophecies is no easy taske, and especially of those poetick and prophetick writings which have had one immediate sense, and completion in some other,' he finds but one infallible clue to this labyrinth, and resolves to admit no departure from the literal sense except where such is sanctioned by the New Testament. 'And therefore though I blame not the enlargements of their spirits, who extend themselves to Allegorical and Tropological descants, so they be founded in the Literal sense first secured ; yet this latter was it which I had in my aime.'

When once the psalm is understood, the help of the critic 'will but incumber the instructed Christian'; it must be laid aside, and changed for the endeavour to apprehend and taste for himself, 'inlarging his thoughts, and inflaming his zeal on each occasion that the periods of the Psalm shall severally suggest, and the good Spirit of God excite in him, whether in relation to himselfe or others.'

JOHANN HEINRICH MICHAELIS (1668-1738), Professor of Theology at Halle, and a commentator on the Psalms, is referred to in the notes on xxix.

HERMANN VENEMA (1697-1787) was Professor of Theology at Franeker in Friesland, a place that has ceased to be a University, but is still a seat of education. He was one of the disciples of Vitringa (1659-1722), the commentator on Isaiah. His exposition of the Psalms was published in six parts, 1762-1767, at Leeuwarden.

J. G. CARPZOV, a German Professor, was the first to call attention (1721) to the import of the colophon to lxxii—'The prayers of David, son of Jesse, are ended.' This observation drew attention to the stratification of the Psalter, and the successive stages of its formation, and shook the old idea that David was the author of nearly all the Psalms.

## Introduction

ROBERT LOWTH (1710-1787), when Professor of Poetry in Oxford (1741), delivered *Praelectiones Academicæ de Sacra Poesi Hebraeorum*, which were published in 1753, and opened a new era in the study of Hebrew poetry. In 1762 he published *A Short Introduction to English Grammar*; and in 1778 *Isaiah, a new Translation, with a Preliminary Dissertation, and Notes*. It was his criticism of the poetry of the Psalms that kindled the enthusiasm of Herder. An important and permanent result of his work was his discovery of the Parallelism of Hebrew poetry; for the significance of which I refer the reader to Dr. Driver's *Introduction*, p. 340 ff. He was successively Bishop of St. David's, of Oxford, and of London.

JOHANN GOTTFRIED VON HERDER (1744-1803) without early advantages soon displayed talents which won him patrons. By such help he went in 1762 to Königsberg, where he heard Kant. In 1768 he met Goethe (five years his junior), and their friendship had important consequences. It was through Goethe that Herder became 'Hofprediger' at Weimar (1776), which was then the Athens of Germany. He promoted the historical and literary exegesis of Scripture, and his 'Spirit of Hebrew Poetry' (*Geist der Hebraischen Poesie*) appeared in 1782. In that work he said: 'Not only by its contents, but also by its form, the use of the Book of Psalms is beneficial to the spirit of man. No lyric poet of Greece or Rome affords so much instruction or comfort, and in none is there such a rich variety of the poetic mood. These flowers can be transplanted to every soil, and they blossom afresh everywhere. Expressing the most manifold feelings by means of the simplest lyric notes, it is a book of song for all ages.' Delitzsch gives Herder credit for having rescued the exposition of the Psalms from the then prevailing insipidity.

JOHANN GOTTFRIED EICHHORN (1752-1827) succeeded Michaelis (Johann David, 1717-1791) as Professor at Göttingen in 1788. In biblical criticism, he it was who first started that naturalistic interpretation which in later times was matured by the school of Tübingen. He is the middle term in the series

of the three famous Göttingen orientalists : Michaelis, Eichhorn, Ewald.

ERNST FRIEDRICH KARL ROSENMÜLLER, an important commentator though but a compiler. His judicious selections from forgotten expositors, his sober judgment and exegetical tact, his clear and even attractive diction (though in Latin), give to his *Scholia* on the Psalms (1798-1804) a certain charm as of originality. In 1821-3 appeared the second edition, to which De Wette continually refers.

W. M. L. DE WETTE (1780-1849), when at the Gymnasium at Weimar, came under the influence of Herder, as he himself gratefully testified in later years. In 1819 he was deprived of his office (Professor of Theology in Berlin), and banished from Prussia, for having written a letter of consolation to the mother of Sand, the slayer of Kotzebue. In that letter he had drawn a distinction between the morality of the deed and that of the doer. In 1822 he became Professor of Theology at Basel, where he remained for the rest of his life. He was a man of remarkably independent judgment. His *Commentar über die Psalmen* (1811) passed through several editions; the fifth appeared in 1856. His great exegetical skill is set off to advantage by a peculiar gift of succinct and felicitous diction.

Delitzsch, who is by no means in full sympathy with De Wette, allows that, after the example of Herder, he imported taste into the exposition of the Psalms, and grammatical accuracy under the influence of Gesenius.

As to the dates of psalms, De Wette formulated the following general Canon :—‘that the harder and more impracticable a psalm is in the matter, the more pregnant, pointed, and condensed in the thoughts, the older will that psalm be ;—in proportion as a psalm is of easy, pleasing, limpid diction, and its contents are transparent, consecutive, and straightforward, in the same proportion should that psalm be of late date.’<sup>1</sup> But

<sup>1</sup> ‘Ich möchte die Behauptung wagen ; je schwerer, unbeholfener in der Sache, je gehaltvoller, kühner, gedrungener in Gedanken, desto älter sey

on the whole he was chary of assigning dates; as seen in lv.<sup>1</sup> He was perhaps the first to make a stand against un-poetical realism. See on xxix, lxxxiii.

The edition which I have used is the second (1823), in which he withdrew his former recognition of Maccabaeae psalms; because he held it for historical that the Canon had been closed by Ezra. To follow De Wette through the shifts by which he evades the admission of Maccabaeae psalms, *e.g.* lxiv, lxxix, lxxxiii, is a schooling in the opposite opinion.

H. G. A. v. EWALD (1803-1875) was a pupil of Eichhorn (1820) at Göttingen. In 1837 he was one of the seven professors who were expelled from Göttingen for a constitutional protest against the King of Hanover; and in the following year he was called to Tübingen. Early in his sojourn at Tübingen, he published his commentaries on the Poetical Books of the Old Testament, 1839-40 (ed. 2, 1866). During the ten years of his exile, he contracted a bitter feud with F. C. Baur and the rest of the Tübingen critical school. He was honourably recalled to Göttingen in 1848.

The peculiar character of his mind was intuitive rather than inductive. For the art (or instinct) of grasping a wide circle of complicated facts, and divining the focus of their unity, he was unrivalled. Coming after a long succession of destructive critics, Ewald's task was the happier one of reconstruction, and in the case of the Psalter, he showed that if it could no longer be taken as a record of one man's spiritual experience, it became all the more precious as reflecting the sorrows and aspirations of the nation.

Not that Ewald surrendered the claim of the Psalter to contain psalms by David. While dealing quite freely with the Inscriptions as subsequent annotations, he still held to the tradition that the Psalter is based in the psalmody of David. 'There is a series of psalms, of peculiarly powerful genius, and unique

ein Psalm; je leichter, gefälliger, fließender in der Sprache, je durchsichtiger, geordneter, planer im Inhalt, desto später.' *Commentar* (1823) p. 23.

<sup>1</sup> 'Man wird besser thun, die Situation unbestimmt zu lassen.' This may be regarded as a typical utterance.



in the elevation of their sentiment, which, according to the coincidence of all indications, can spring from no other and no less a poet than David himself. . . . The result of all my oft-repeated investigations is that Pss. iii. iv. vii. viii. xi. (xv.) xviii. xix. xxiv. 1-6, xxiv. 7-10, xxix. xxxii. ci. actually bear on them this genuine stamp of their derivation from David himself, and point, in unmistakable features, to that greatest poet.'

And if he would not surrender David to modern scepticism, neither would he admit any psalms to be later than the Persian age. In a Preface, which was written in 1866, he said: 'Nothing can be more untrue and perverse than the opinion that there are any Maccabaean psalms at all in the Psalter; and now forsooth the greater part of the psalms are assigned to that period; nay, some even to the last century before Christ, as compositions of the utterly dissolute Hasmonean King Jannaeus!'—referring to the work of Hitzig his old pupil.

FERDINAND HITZIG, pupil of Ewald, is the very embodiment of scientific analysis, and of realistic identification. He was exasperated at the late reproduction of De Wette's work on the Psalms. In his 1863 Preface he wrote:—'It is no disgrace to a man if he rises not in knowledge above the level of his time;—but whether it be not injurious to the well-grounded fame of De Wette to revive the memory of an unphilological age by a new edition of his Commentary on the Psalms, may at least be questioned. Certainly the bare fact that this book, a book that was once a beacon of progress, and forty years ago stood on the pinnacle of science,—the bare fact, I say, that this book could be republished in the present decade, is evidence how far some people dare venture upon the indulgence of their contemporaries.' This is not calm and judicial criticism; but (partly at least) jealous rivalry.

In the oft-recurring debate whether a given psalm is the utterance of a historical occasion, or whether it only expresses the general religious experience and sentiments, Hitzig is almost as sure to be found on the side of those who make it occasional, as Reuss is to be on the other side. He is prompt to discover

a precise occasion and a personal authorship for a psalm, assigning many to Jeremiah, or Isaiah, or Judas Maccabaeus at definite conjunctures. Cheyne protests: 'This fancy for giving authors' names to the nameless psalms is a mark of weakness and not of strength.' And yet he cannot ignore the fascination of 'the too ingenious Hitzig,' as he calls him in the moment of difference;—but when he would avail himself of his suffrage, then he is 'the too brilliant but keen-eyed Hitzig.'

In the later stages of the Psalter he grows more and more documentary, makes the order of the psalms march *pari passu* with the record of events in 1 Macc.;—see, for example, his preface to cxx. The chief key to Hitzig's exposition is Realism. In viii. 2 'Out of the mouth of very babes and sucklings' etc. he finds historic evidence of connection with the event related in 1 Sam. xxx. 2, where the Amalekites who took Ziklag slew not the women and children, but carried them away. In xxix. he adheres tenaciously to the thunderstorm as the event which furnished the occasion of the psalm. His rebuke of the opposite opinion is characteristic and instructive.<sup>1</sup> In cxlii. 9, 'Bring my soul out of prison,' he takes the 'prison' literally.

H. HUPFELD is the reverse of Hitzig in most things. His commentary appeared 1855-62 (ed. 2, with valuable additions by Riehm, 1867-71). Hupfeld not only rejects the Titles as untrustworthy, but he also insists that the occasions of the several psalms are as unimportant as they are irrecoverable. 'Who,' he asks, 'in a Christian congregation troubles himself to enquire about the authorship of the hymns which he finds so edifying? The worshipper leaves such enquiries to those who have the curiosity to pursue them.' In maintaining this sentiment, he sets himself against that realism which violates the very principle of poetry. For instance he does not think much of the thunderstorm theory in xxix,<sup>2</sup> and he agrees with De Wette in regard to the catalogue in lxxxiii. His opponents

<sup>1</sup> I quote the last sentence of it. 'Dem Ungeiste, welcher von der concreten Wirklichkeit überall wegzuckt, mangelt für den hebräischen Geist, der in dieselbe ergossen und an sie gebunden ist.'

<sup>2</sup> That xxix was suggested by a thunderstorm he holds to be at best an

charge him with swamping everything in vague generality ('Hupfeld verschwemmt auch hier alles in vage Allgemeinheit.' Delitzsch on cxviii.)

For the chronology of the psalms, he falls back entirely on internal evidence. First, there are a few broad historical traces. Some imply the existence of the Kingdom, some reflect the Captivity, some the time after the Return. All that remains is the evidence of language and the poetic art. The more rugged psalms are older, the more polished are later. Those which exhibit artificial arrangement, as the alphabetic psalms, are late. Those which show a liturgic motive are late. So also are those which contain Chaldaisms and Aramaisms. Such are his chief canons.

JUSTUS OLSHAUSEN is a succinct expositor, who constantly gravitates towards the Maccabaeian period, the attraction of which for him is irresistible. A Canon on which he much relies is this, that 'the meek' so often mentioned, as in lxxvi. 9, 'the meek of the earth' (עֲנִי-אֶרֶץ), is an expression which indicates suffering Israel, and must always belong to a post-Exile date. On this ground he will not admit that lxxvi can refer to the destruction of Sennacherib's host.

EDOUARD REUSS, the eminent professor of Strasburg, won early laurels by his Dissertation on Psalm lxviii.<sup>1</sup> This work drew notice at the time for its smartness and novelty of treatment with a sure and independent touch. Since then he has been well known as a translator and commentator, not only of the Psalter, but of the Bible at large. His commentary on the Psalter (1875: ed. 2, 1879) forms the Fifth Part of his Bible Commentary, which is written in French ('La Bible; Traduction Nouvelle, avec Introductions et Commentaires').<sup>2</sup>

He designates the Psalter as the Book of Canticles of the

unprofitable hypothesis, 'da die Schilderung sich natürlich immer auf Anschauung und Erfahrung gründet.'

<sup>1</sup> Der acht und sechsigste Psalm. Ein Denkmal exegetischer Noth und Kunst, zu Ehren unsrer ganzen Zunft, errichtet von Ed. Reuss, Jena, 1851.

<sup>2</sup> This book seems to have had an important influence upon Hippolyte

Synagogue ('Le Psautier, ou Le Livre de Cantiques de la Synagogue'). And this designation corresponds to his governing principle, that the Psalter belongs to a comparatively recent date in Hebrew literature. He claimed to be the first who ever started the question whether any truly Davidic Psalms have come down to us.

Reuss has an eye for poetical effects rather than for historical indications. He cares not to assign a date to every psalm; when a psalm contains nothing to rest historic inference upon, he is not slow to say so; he leans rather to a figurative than to a realistic interpretation. He has a strong preference for the national and liturgical view over the personal—the speaker in nearly every psalm is the community, Israel personified—he rarely admits that a psalm is the voice of private devotion. This Canon he applies even to such psalms as v. and xiii. It is indeed the most marked characteristic of his exegesis, and it is quite sufficient to explain the antipathy which the Bishop of Derry in his *Bampton Lectures* expressed for Reuss's treatment of the Psalter; Dr. Alexander being strongly attached to the personal interpretation.

DR. H. GRAETZ, Professor at Breslau, stands rather apart from the general procession of learned Germans. A zealous Jew, he disallowed all Messianic interpretation. He dealt very freely with the text in the way of emendation. In his *Kritischer Commentar zu den Psalmen* (1882) he said of Reuss who had written a book of 106 pages on Psalm lxviii—'Reuss makes himself merry at the expense of his predecessors; but he

Adolphe Taine. The following is an extract from the French article in *The Times* of March 8, 1893—

M. Taine's Protestant funeral, which has puzzled many people, is explained by the *Temps*. Both he and his wife were nominally Catholics, but, feeling the necessity of religious teaching for their children, they sent for the Catholic catechism most used in Paris, that of the Abbé Gaume. 'My wife and I read it together from beginning to end. There were assertions in it so contrary to the very foundations of modern culture that we judged it impossible to subject our children's minds to such a discipline. We consequently resolved to confide them to a Protestant pastor. I had long been reading M. Reuss's Bible in my family, and this had inspired me with respect for Protestantism.'

was not able to bring out a natural and straightforward sense, because he confined himself slavishly to the received text.’<sup>1</sup>

His leading exegetical idea is that the ‘poor’ and ‘meek-hearted’ and ‘trusters in God’ and ‘chasidim’ are one and the same, and that they are the poor Levites, whose condition under the later kings was deplorable. Coining the Hebrew word for ‘poor’ into a designation for this class, he calls them ‘Anawiten,’ and he measures many psalms by their supposed relation to the ‘Anawiten-Gemeinde.’ This is a powerful Canon of historical interpretation, and it guides him to place many psalms under the later kings of Judah, from Hezekiah to the Captivity. With the aid of this Canon, the interpretation of the difficult Psalm cix becomes for him quite easy.

WILLIAM KAY (1820-1886), a conservative critic, of great learning, taste, and feeling. At the early age of sixteen he gained one of two open scholarships at Lincoln College, Oxford; James Fraser (afterwards Bishop of Manchester) being the companion of his success. In 1842 he gained the Pusey and Ellerton Hebrew scholarship, and a year or two later he was appointed by Dr. Pusey to take the elementary classes in Hebrew.<sup>2</sup> In 1864 appeared *The Psalms. Translated from the Hebrew, with Notes*; at the press of Bishop’s College, Calcutta, where he was Principal (ed. 2, much enlarged, Rivingtons 1871; ed. 3, 1877). William Kay was one of the Old Testament revisers (1870). He contributed to the *Speaker’s Bible* commentaries on Isaiah (1875) and on Ep. Hebrews (1881).<sup>3</sup>

FRANZ DELITZSCH, Professor of Theology at Leipsic, eminent for learning and piety, not only carried back the origin of the Psalter to Samuel, whom he regarded as the father of psalm-

<sup>1</sup> In xxxvi. 1 Graetz put נעים (pleasant) for נאום (oracle); and Cheyne (1884) adopted it, rendering thus: ‘Pleasant is transgression to the wicked.’

<sup>2</sup> It was under Kay that I learned Hebrew Grammar. Then I attended Dr. Pusey’s Lectures; and I well remember the courses in Isaiah and the Minor Prophets. This was between 1846 and 1852. In 1852 it became my lot as college tutor to lecture on the Old Testament, and in the following years I acquired an interest in biblical criticism.

<sup>3</sup> Further particulars in the Memoir by Dr. Greenhill, *Dictionary of National Biography* (Smith, Elder and Co.)

poetry, but also accepted the attribution of xc to Moses. In his exposition he took the Titles for a chief guide ; partly because he believed them to be (in many instances) a veritable record of fact ; but partly also because he thought (as he himself says on lii) that their place cannot now be supplied by anything more trustworthy. But, beyond this, he regarded the Davidic origin as inseparable from the Messianic motive of certain psalms, attributing to David not only a deep consciousness that he is the Lord's anointed, but even a habit of looking upon himself *sub specie Christi* (on cxix. cxx.), and inditing psalms in this frame of mind. In short, when the Messianic view is called in question, as it often is even by orthodox critics, we may understand Delitzsch as the representative of that extreme Messianic theory which is controverted.

As a natural consequence of this view, Delitzsch asserts in a very decided tone the priority of the Psalms to the Prophets, almost as often as this question comes forward ; e.g. lxxv.

Yet his support of the Titles is not inflexibly rigid, as appears in his treatment of xiv and liii, in the relations of which he finds a plain proof that even psalms which were recast from David's, or composed after the model of his, were without scruple entitled *l'david*. In certain cases, as in lxxv, he even sets aside the Title :—‘for we too hold it to be uncritical to derive from David all the psalms entitled *l'david*.’ But many which he did not derive from David he still called ‘Davidic’ in a sense of his own.

Though Delitzsch was a champion for Davidic Titles, yet was he ready to acknowledge post-exilic psalms and he was among the warmest in their praise. He says on xcvi—

‘All these post-exilic songs stand much nearer the spirit of the New Testament than the pre-exilic ; for the New Testament, which is the spirituality of the Old Testament emancipated from its barriers, is gradually growing throughout the Old, and the Exile was one of the most important turning-points in this development.’

But there is in Delitzsch a rich vein of mysticism or prophecy which enables him to find rest in trains of reasoning other than scientific. In the discussion whether viii could have

been composed by David in his shepherd days, he rejects the idea, and for this reason:—‘as the New Testament contains no discourses by our Lord before His baptism, nor any writings by the Apostles before Pentecost, so the Canon of O. T. contains no psalms of David that were composed by him prior to his anointing. Not before he is the anointed of God does he become the sweet singer of Israel, 2 Sam. xxiii. 1 f.’

T. K. CHEYNE, Oriel Professor of the Interpretation of Holy Scripture, published in 1884 a translation of the Psalms; and in 1891 *The Origin and Religious Contents of the Psalter* (Bampton Lectures for 1889). He claims to occupy ground of his own; for although Olshausen, Hitzig, and Reuss did to a certain extent hold similar critical views, yet he has now advanced them with more argumentative proof, and with a more comprehensive and systematic treatment of the whole subject.

Beginning his examination with Books iv. and v., he thinks they were collected by Simon the Maccabee (142-135 B.C.); originally as a substantive work, ‘and nobly was it introduced by Psalm xc’;—but then came the thought of joining it on to Books i.-iii., and breaking it in two so as to produce a Davidic Pentateuch. Simon (he conjectures) reconstituted the Temple psalmody, availed himself of Greek music, and gave the Psalter its complete and final shape.

And if these sixty-one latter psalms represent Maccabaeian psalm-literature, what shall be said of the preceding eighty-nine psalms which constitute the body of the Psalter? Cheyne’s answer is, that the bulk of the Collection ‘represents the various stages of the pre-Maccabaeian part of the post-Exile period. No single psalm in it is either pre-Exilic or Exilic.’ The historic David is quite excluded. His utmost concession is this—‘it is not unnatural to imagine a Davidic element in Pss. xviii. and lx.’ For he has erected a Canon, to the effect that psalms being the voice of the Church-nation, and there being no Church sentiment until after the Exile, psalms could not be produced.

This seems rather too confident an assumption, when we remember the 7000 of faithful Israel in Elijah's time.

The historic David being thus excluded, it is after all found necessary to fill his place. 'Indeed, I feel bound to assume the existence of a "David" (using the name in a symbolic sense) subsequently to the poet-king, to account for the literary character of the Book of Amos. . . . The grand fault of the elder orthodoxy is that it identifies these two Davids.'

Cheyne has assigned a date to every single psalm, although he acknowledges that there are many psalms without any historical indication in their contents. This course is justified under the following canon—

'It is a canon of criticism that when certain psalms, all of which agree in some leading features, and positively disagree in none, have come to us from ancient times in one group, we are bound to assign them to the same period, though it is only in one instance that we can from internal evidence speak positively as to the date.' *Origin*, 18 f.

In his psalm-chronology he inclines much to the latter part of the Persian domination; the Maccabaeans are his latest.

If it be objected that the Hebrew of the Psalms is too pure for so late a date, he answers:—'The relative purity of the Hebrew of these psalms is explained by the sanctity already attaching to the earlier writings, which became literary models to the temple-poets.'

About the chronology of the psalms, there is great diversity of opinion. To aid my own apprehension of the case I made a tabular conspectus; and as I have found this apparatus useful to myself, I here commend it to the reader. I use the numerals from 1 to 8 as symbols of the main periods.

1. This figure is a symbol not only for the reigns of Saul and David and Solomon, but also for the prior time in which xc is placed by Delitzsch and other expositors.

2. The time of the divided monarchy, down to the Exile. The brightest points are the reigns of Hezekiah and Josiah. For the reign of Hezekiah and the best of Josiah's days I use



the symbol 2\*. The last troublous times of the kingdom before the Captivity, I have marked 2†. When the simple 2 is used, it corresponds to the 'pre-exilic' of the critics.

3. The Exile. This is rather a favourite date with Graetz who says, that the Exile is specially the period of psalms that breathe Penitence, for the guilt of past idolatry now sank deep into the conscience. This he erects into a canon: for instance, he assigns all penitential psalms to this period. Cheyne admits no psalms of the Exile, but he so far agrees with Graetz as to say:—'during the Exile the tone of faithful Israel was penitential (see Lamentations).' Towards the close of the Captivity, the hopes of Israel were raised by the conquests of Cyrus, and they eagerly looked for a change in their favour. This latter part of the Exile, characterized by anticipations of the fall of Babylon and the deliverance of Israel, is discriminated by the symbol 3\*.

4. The Return. Under the decree of Cyrus faithful Israelites returned to the land of their fathers, under the leadership of Zerubbabel and Jeshua. They had to contend with the hostility of neighbouring nations supported by the Persian governor Tatnai, who opposed them at the Persian court, and imperilled the rebuilding of the city and Temple. But, encouraged by their leaders, and incited by the prophets Haggai and Zachariah, they re-edified the Temple and celebrated the Consecration. Their difficulties were various and prolonged before the newly-formed community began to taste of prosperity. With reference to these early struggles, I use the modified symbol 4†. Psalms that seem to exhibit the national exultation when the Temple was restored, and proselytes began to flock in, are indicated by the symbol 4\*.

5. The remainder of the Persian supremacy. This was the latest period to which Ewald assigned any psalms; his 'Last Songs' fall far within the end of the Persian age. The second Return under Ezra (458 B.C.) and the government of Nehemiah (445 B.C.) are included under the symbol 5.

The last century of the Persian rule was a gloomy time of

oppression, which grew worse and worse. Persian satraps and their deputies plundered the land, and a succession of Persian armies on march to Egypt reduced the people nearly to famine by their requisitions of supplies. About 383 B.C. a miserable blood-feud in the family of the High Priest afforded new occasion against the Jews to the Persian governor Bagôses, who greatly oppressed them (Josephus, *Ant.* xi. 7. 1) for seven years. Between 358 and 350, the Jews joined other nations in revolt against Persia. In the outburst of Persian revenge, Judaea became a prey to the spoiler, and Jewish captives were carried away to Egypt, Babylonia, and even to Hyrcania by the Caspian Sea. Cheyne calls this 'the third of Israel's great captivities.' This last stage of the Persian domination is indicated by the symbol 5†.

6. The Greek Period; dating from the death of Alexander, 323 B.C. The land of the Jews lay in the midst between the two Greek kingdoms of Egypt and Syria, and they were sometimes under the one, and sometimes under the other dominion. They were under Egyptian sway for nearly 100 years to 220 B.C., and then a fifty years war between the two powers (220-167 B.C.) ended by bringing them under the Seleucidae, who reigned at Antioch. The rebellion of the Jews under Jason was punished in the most ferocious manner by Antiochus Epiphanes. He entered the Temple and stripped it of its golden fittings, which he carried off along with the sacred vessels. Thousands of Jews were massacred or enslaved. During his fourth Egyptian campaign (168 B.C.), there was another rising in favour of the Ptolemies, and he sent his general Apollonius, who repeated the work of destruction, slaughter, and rapine. Then came his mad attempt to extinguish the religion of Israel, and to force the Jews to adopt the customs of the Greeks. An altar to Olympian Zeus was erected on the altar of burnt-offering, and the Jews were compelled to sacrifice to the heathen deity (167 B.C.) In this policy the foreign master was supported by the High Priest and chiefs of the people who led the hellenizing party, and against these were

arrayed those who were zealous for the Law, the oft-named *Chasidim*. In their passive resistance to this persecution, they underwent extreme sufferings, and this latter period is symbolized by 6†, the Greek period until then being represented by simple 6.

7. The Maccabees. At length internal faction burst into open war (167 B.C.), and the faithful Jews made a successful resistance to the tyrannical propagandism of the Syrian monarch. Under Judas Maccabaeus, they defeated their oppressors, and gained a position of comparative independence. He recovered Jerusalem out of the hand of the enemy, and proceeded at once to restore the Temple worship. He purified, and repaired, and restored, and at length just three years after its profanation, the Temple was re-dedicated (Dec. 165). The feast was kept for eight days with a general illumination, and took rank with the most sacred annual festivals. One of its names was 'The Feast of Lights'; and neither Solomon's nor Zerubbabel's dedication ever acquired an equal sanctity. It is mentioned in the New Testament (John x. 22). This great deliverer died in 161 B.C. He was succeeded by his brother Jonathan (160-143 B.C.), after whom reigned another brother Simon, who died 135 B.C. The symbol 7 reaches down to this date: and where it appears (in the Table) repeated by a consensus of critics in the case of certain psalms, it is just in those psalms that the Psalter exhibits the most distinct of its historical indications.

8. The successor of Simon was his son John Hyrcanus, the founder of the Asmonean dynasty, which blended at length with the Herodian family, so well and unfavourably known. Some of the commentators (more especially Hitzig) assign psalms to Asmonean times; and therefore a few of the names with their dates may be useful here. John Hyrcanus 135-107 B.C.; Aristobulus (Judas) I, 107-105 B.C.; Alexander Jannaeus (Jonathan) 105-79 B.C.; Salome Alexandra (his widow) 79-69 B.C., in whose reign Graetz dates cxxxiv-cxxxvi.

I add a list of other Symbols used in the following Table :

## 1. Symbols more or less Chronological.

D = Davidic (of which there are 73).  
M = assigned to Moses (xc).  
S = Solomon.  
A = Asaph.  
H = Heman.  
E = Ethan.  
K = Sons of Korah.  
H = Hezekiah.  
Is = Isaiah.  
Is<sup>2</sup> = Second Isaiah.  
Jr or J = Jeremiah.  
X = psalm of the Exile.  
pX = post-Exilic.  
Δ = Διάσπορά, the Dispersion of the Jews in Gentile lands. This symbol refers a psalm to an author living out of Palestine.  
Q = date left doubtful, between two hypotheses.  
e = early.  
l = late. (Where this is added to another time-symbol, it means late in the period indicated : Thus, 7/ = late in the Maccabean period ; 8/ = late in the Asmonean period.)  
ll = one of the latest psalms.  
qn = the Hebrew date is questioned.  
o (the cypher) indicates that the author has not dated the psalm. This mark is always implied where there is no time-symbol ; but it

is written only in places where else there would be a blank. It is sometimes of great significance as a counterpoise to the guesses of bolder critics.

(,) a comma is used to represent 'or.'  
[ ] When a symbol of time is included in square brackets, it signifies that the author has not categorically expressed such an opinion ; but such is my interpretation of his drift.

(:) a colon standing between two symbols distinguishes two opinions of the author in different editions.

When an Arabic numeral occurs in the first column, it refers to the opinion of some patristic critic, such as Theodore of Mopsuestia (d. 429), or Theodore of (d. 457).

When two time-symbols are combined, one open, and one in parenthesis, the latter always belongs to an earlier date, and indicates that a fragment of earlier date is embodied. Thus 2(1) means that the psalm is of period 2, with a fragment of period 1 at its close : and (1)2 the same, except that the embodied piece is in the beginning of the psalm.

## 2. Symbols not Chronological.

|| = the psalm (in the opinion of the author) is a combination of two psalms or parts of psalms.  
C = Composite, *i.e.* psalm composed of older pieces, but not now plainly separable.  
'D' = 'Davidic' in a secondary sense, as echoes of David (Delitzsch).  
E† = Elegy.  
NE† = National Elegy.  
O = Occasional, *i.e.* springing out of the actual situation, or some recent event.  
G = of a General nature, *i.e.* expressing a long experience or habit of

thought, rather than a present situation. The opposite of Occasional.

L = Liturgical.

p = Personal ; signifies that the psalm springs from the personal experiences of the psalmist.

pL signifies that the topics have risen from Personal experiences, though the psalm was composed for, or applied to, Liturgical use.

N = National, opposed to Personal ; especially as to grounds of complaint or lamentation or imprecation.

# The Hebrew Psalter

xxxv

Psalm.	Hebraic. Patristic.	De Wette.	Ewald.	Hitzig.	Olshausen.	Reuss.	Graetz.	Delitzsch.	Cheyne.	Ps.
i		<i>l</i>	2†	8	6	<i>ll</i>	6	2	6	1
ii		<i>o</i>	1	Q	8	O	2*	O	5-6	2
iii	D	<i>o</i>	1	1	<i>l</i>	N	2	1	5†	3
iv	D	<i>o</i>	1	1	7	<i>o</i>	2	1	5†	4
v	D	? N	2†	Jr. ?	? 6 L	N	2	1	5†	5
vi	D	N	2	Jr. 2†	? 2†	<i>p</i> L	3	1	5†	6
vii	D	? I	1	1	<i>l</i>	N	3	1	5†	7
viii	D	<i>o</i>	1	1	<i>e</i>	<i>o</i>	? 6	1	4	8
ix	D	N	2†	1	2†	[(5) 6]	2-3	1	5†	9
x		I	2†	1	7	[(5) 6]	2-3	1	5†	10
xi	D	N [2]	1	1	<i>o</i>	N	2 <i>p</i>	1	5†	11
xii	D	N	2	1	<i>l</i>	N	3	1	5†	12
xiii	D	<i>o</i>	2	1	<i>l</i>	N	<i>o</i>	1	5†	13
xiv	D	3	3*	2†	7	? 2†	3	1	5†	14
xv	D	G	1	1	7	G	pX	1	5†	15
xvi	D	Q	3	1	7	<i>p</i>	2†	1	5-6	16
xvii	D	<i>o</i>	3	1	7	N	<i>p</i>	1	5†	17
xviii	D	I	1	1	<i>l</i>	I	2 (1)	1	? 2†	18
xix	D	Q	(1) 2*	1	( <i>e</i> ) <i>l</i> L	<i>e</i>    <i>l</i>	(1) 6	1	(4) 5†	19
xx	D	O	2	2*	L	O	2†	1	7	20
xxi	D	<i>o</i>	2	2*	<i>o</i>	<i>o</i>	2*	1	7	21
xxii	D	3	2†	Jr.	7 N	pX	3*	1	5†	22
xxiii	D	G	2	J : 2	7 L	G	2	1	5†	23
xxiv	D	I	2 (1)	J : 2	7 (2)	N    <i>l</i>	3*    2	1	5† (4)	24
xxv	D	<i>l</i>	3	J : 2	<i>l</i> N	N <i>l</i>	3	1	5†	25
xxvi	D	<i>o</i>	2†	J : 2	<i>o</i>	N	2†	1	5†	26
xxvii	D	G	2	J : 2	L ? 7	O    O	2-2†	1    <i>l</i>	5†	27
xxviii	D	O	2†	Jr.	L	N	2	1	5†	28
xxix	D	G	1	J : 2	<i>o</i>	<i>e</i>	2	<i>o</i>	4	29
xxx	D	N	2	Jr.	L ? 7	N	7	1	5†	30

Psalm.	Hebraic. Parristic.	De Wette.	Ewald.	Hitzig.	Olshausen.	Reuss.	Graetz.	Delitzsch.	Cheyne.	Ps.
xxxi	D	<i>l</i>	2† Jr.	Jr.	? 7	N	3	1	5†	31
xxxii	D	1	1	J:2	N L	G	3*	1	5†	32
xxxiii		G <i>l</i>	5	J:2	L ? 7	<i>l</i>	4	<i>e</i>	7	33
xxxiv	D	<i>l</i>	3	J:2	L ? 7	L	3	1	5†	34
xxxv	D	<i>l</i>	3	Jr.	L 6	6	3	1	5†	35
xxxvi	D	E†	2†	J:2†	? L	<i>o</i>	2†	1	(5) 5†	36
xxxvii	D	<i>l</i>	2†	J:2†	6 L	6	3*	1	5†	37
xxxviii	D	<i>l</i>	3	Jr.	L	N	3	1	5†	38
xxxix	D	<i>o</i>	2	Jr.(?)	L 7	N	X, pX	1	5†	39
xl	D	N	3	Jr.	L ? 7	N	3    3	1	5†	40
xli	D	<i>p</i>	2	J: <i>o</i>	<i>p</i> L	N	<i>p</i> 3	1	5†	41
xl ii	K	2†	2†	6	3, 7	2†	2	1	6	42
xl iii		2†	3	6	3, 7	2†	2	1	6	43
xl iv	K7	2†	5†	7	N 7	7	7	7 N	7	44
xl v	K	5	2	2	(?)	pX	2*	2	6	45
xl vi	K	<i>l</i>	2*	Is.	<i>o</i>	? O	2*	2	5	46
xl vii	K7	<i>o</i>	4	Is.	8	O	4*	2	4	47
xl viii	K	2	2*	Is.	? 7	O	2*	2	5	48
xl ix	K	<i>o</i>	3	<i>e</i>	L ? 6	N	? 3*	<i>o</i>	5	49
l	A	<i>o</i>	2†	3*	<i>l</i>	<i>l</i>	2*	1	5	50
li	D	<i>l</i>	3 <i>p</i>	Is <sup>2</sup> .	N 6	3*	3	1	5	51
lii	D	<i>o</i>	2†	J:4	<i>p</i> 6 L	6	2†	1	5†	52
liii	D	3	3	Jr.	7	? 2†	3	2	5†	53
li v	D	<i>o</i>	2†	J:4	<i>l</i> L	[6]	<i>o</i>	1	6	54
li v	D7	<i>o</i>	2†	2† Jr.	6	6	2†	1	5†	55
li vi	D7	3	2†	<i>p</i> 6	N 6	N	? 2	1	5†	56
li vii	D7	<i>o</i>	2†	<i>p</i> 6	3, 6 L	N	2	1	5†	57
li viii	D7	3	2†	6	7 L	[6]	<i>o</i>	1	5†	58
li x	D7	NE	2†	7	N 7 L	N	2	1	5†	59
li x	D7	? 7	(1) 5	7	7	7	2†	1	7	60

Psalm.	Hebraic. Patristic.	De Wette.	Ewald.	Hitzig.	Olshausen.	Reuss.	Grätz.	Delitzsch.	Cheyne.	Ps.
lxi	D	Δ	2†	6 Δ	2†, 8	Δ	? 2*	1	7	61
lxii	D7	NE†	2	6 Δ	? 6	N	3	1	5†	62
lxiii	D	Δ	2†	6 Δ	2†, 8	N	2†	1	7	63
lxiv	D	E†	2†	6	L ? 6	N	0	0	5†	64
lxv	D	? 3	2*	O 6	? 7	G	4	2*	5	65
lxvi		4	4 (2)	6 Δ	4, 7	N L	2	L	5	66
lxvii		l	4	O 6	7	L	4*	L	5	67
lxviii	D	O 1	4	2*	7	6	2†	1	6	68
lxix	D7	NE†	3	Jr.	6†	0	3*	φ 1	5†	69
lxx	D	0	3	Jr.	? 7	0	3*	'D'	5†	70
lxxi		NE†	3	Jr.	6	0	3*	Jr.	5†	71
lxxii	S	? 1	2†	6	6	6	2*	1	6	72
lxxiii	A	qu.	3	6	6	0	3*	6	5, 6	73
lxxiv	A7	2†	5	7	7	7	7	7	7	74
lxxv	A	? l	2*	7	7	7	O 2	2*	5	75
lxxvi	A 2*	? l	2*	7	7	0	2*	2*	5	76
lxxvii	A	N	3	6	N? 6†	N	? 3	3*	5†	77
lxxviii	A	pX	5	6	? 7	l	2	qu.	5	78
lxxix	A 6†	2†	5	6†	6†	6†	2†	6†	6†	79
lxxx	A7	2†	5	7	7	6	2†	2*	5	80
lxxxi	A	? 2	5	6	7    7	6	2*	3*	5	81
lxxxii	A	3, 4	3	6	6	6	2	1	5	82
lxxxiii	A7	? 2	5	7	7	7	7	2	7	83
lxxxiv	K	Δ	3	6	0	N L	2†	1	5	84
lxxxv	K	4	5	6	6	pX	4	4	5	85
lxxxvi	D	NE†	5†	8	? 7	N	0	L	6, 7	86
lxxxvii	K	l	4	6	? 7	0	2†	2*	6	87
lxxxviii	K H	NE†	2†	8	6	N l	3*	1	pX	88
lxxxix	E	2†	5	7	4-	l	4	2	5†	89
xc	M	NE†	2	//	pX	N l	4	1	5	90

Psalm.	Hebraic. Patristic.	De Wette.	Ewald.	Hitzig.	Olshausen.	Reuss.	Graetz.	Delitzsch.	Cheyne.	Ps.
xc		G	4*	7	pX	o	X, pX	o	5	91
xcii		G N	4	7	7	Q	? 3*	o	5	92
xciii		L	4	7	? 7	o	4*	7	4*	93
xciv		N ? 3	3	7	7	N 7	2	5†	5†	94
xcv		/L	4	7	? 7	o	4*	o	4*	95
xcvi		pX	4	7	? 7	o	4*	pX	4*	96
xcvii		/	4	7	7	o	4*	pX	4*	97
xcviii		/	4	7	7	o	4*	pX	4*	98
xcix		/L	4	7	7	o	4*	pX	4*	99
c		/L	4	7	7	L	4*	pX	4*	100
ci	D	1	1	7	7	7	2* H	1	7	101
cii		? 3*	3	7	N 7	7	3*	p N 3*	5	102
ciii	D	/pX	5†	7	L 7	L	4	1	5†	103
civ		/pX	5†	7	6, 7	o	4	4	5†	104
cv		/pX	5†	7	? 7	/	3*	4	5†	105
cvi		3*, 4	5†	7	7	/	3*	4	5†	106
cvii		4*	5†	7	7	pX	4	4	5†	107
cviii	D7	? 7	5†	8	o	o	o	o	7	108
cix	D7	? 6	3	7	6	o	3	1	5, 5†	109
cx	D	Q	1	7	7	7	4	1	7	110
cx		/	5†	7	7	o	3*	o	pX	111
cxii		/	5†	7	7	o	3*	o	pX	112
cxiii		/	5†	7	L 7	L N	4*	4	4	113
cxiv		/	5†	7	7	L	o	o	4	114
cxv		/pX	4	7	7	L	7	N	7	115
cxvi		pX N	4	7	Q	N /	7	p /	7	116
cxvii		L	5†	7	7	L	7	o	7	117
cxviii		? 7	4	7	7	? 7	7	5	7	118
cxix		/	5†	7	7	6	6	p	6	119
cxx		p	3	7	o	o	4	p	4	120



Psalm.	Hebraic. Patriotic.	De Wette.	Ewald.	Hitzig.	Olshausen.	Reuss.	Graetz.	Delitzsch.	Cheyne.	Ps.
cxxi		3, 4	3	7	7	4	5	? 3	5, 6	121
cxxii	D	4	4	7	7	o	4	4*	5, 6	122
cxxiii		N	3	7	N ? 6	G	5	o	4	123
cxxiv	D	3	4	7	7	5	4	/	5, 6	124
cxxv		? 5	4	7	6	o	5	//	5, 6	125
cxxvi		4	4	7	Q	[4]	4*	[4]	5, 6	126
cxxvii	S 4	o	4	7	? 7	o	4	4	5	127
cxixviii		o	4	7	L 7	o	4	o	5, 6	128
cxxix		4	4	7	G 7	/	4	O	5, 6	129
cxxx		N ? 5	3	7	6	o	3	/	5, 6	130
cxxxi	D	O	3	7	? 7	N	4	[pX]	5, 6	131
cxlii		1	5	7	8	7	4	1, 2	5†	132
cxliiii	D	1, 4	4	7	8	o	pX	pX	5	133
cxliiv		o	4	7	7	o	8	o	5†, 6	134
cxlixv		/ L	5	7	8	L	8	o	7	135
cxlixvi		/ L	5	7	7	L	8	/ L	7	136
cxlixvii		4	4	Δ	8	8 N	3*	/	7	137
cxlixviii	D	/	4	8	8 N	N	2	p	7	138
cxlixix	D	3-6	4*	8	8 /	//	3	/	5†, 6	139
cxli	D	4†	2†	8	8	6-8	6	o	5†, 6	140
cxlii	D	4†	2†	8	8	6†	6	'D'	5†, 6	141
cxliii	D	o	2†	8	/	7	3	/	5†, 6	142
cxliiii	D	N	5	8	8	L	3	'D'	5†, 6	143
cxliv	D 7	C ? /	5 (1)	8	C 8	C 8 (e)	7	'D'	C 6	144
cxlv	D	/	5	8	8	/	N ? 6	'D'	7	145
cxlvi		7	5	8	8	G	3	5	7	146
cxlvii		4	5	8	8	7	4	5	7	147
cxlviii		4	5	8	8	[7]	7	5	7	148
cxlix		4	5	8	8	7	7	5	7	149
cl		4	5	8	8	L	7	5	7	150

A glance at this Table will quickly convey what it would take many pages to describe. For instance, in the case of the Second Psalm, we catch at a glance the wide diversity of critical opinion on this important psalm. How it is traditionally anonymous, and how Ewald ascribed it to David, Graetz to Hezekiah, Cheyne to the Persian or Greek domination, Hitzig and Olshausen to the time of the Asmoneans ; how De Wette, Reuss, and Delitzsch declined to fix a date ; only the two latter saw in it the reflection of an actual occasion, when the political situation was such as the psalm indicates. All this may be learnt, or may be recalled to mind, by glancing through a single line ; and I fancy this will be such a help as will repay the trouble of acquiring familiarity with the symbolic notation which I have employed.

It must, I think, be allowed that the Psalms are not a very promising subject for the exercise of that critical art which determines dates by internal evidence. For in the first place there are many psalms of such a general and universal cast as to afford no note of time ;—and secondly it often happens that when we have found a note of time, we cannot be sure of the relation borne by such a note of time to the whole composition. We know that many of the psalms have not preserved their original form, that they have suffered readaptation involving alterations and additions ; and therefore we require some diffused and pervading evidence ; we cannot be sure that any particular expression is a true key to the nature of the psalm in its present form.

A conviction is growing that the bulk of the Psalter was produced in the Exile or after it, and the truth of this opinion is confirmed by a variety of considerations, among others this—that it gives the Psalms a chronological place in the Canon which harmonizes with the formula in the New Testament ‘The Law of Moses and the Prophets and the Psalms’ (Luke xxiv. 44). There is no reason why we should discard the old tradition which traces Hebrew psalmody up to David ; at the same time the nearer approach of the Psalter (as a whole) to

the New Testament will perhaps soon be accepted as a gain by many who have been reluctant to admit the change of view. Perhaps they will find that a sense of their own nearness to the Psalter, which though they had not formulated, they had often implicitly felt, is now explained and justified.

Cheyne says (p. 276): 'What is necessary to preserve for the Psalms the affections of Christendom is a historical background.' And in another place he writes:—'if we are to realize and vitalize this group of psalms, it can only be by the historic imagination.' These words may well symbolize the pervading spirit of that critical enquiry to which this section has been devoted. I understand them as addressed only to students; as having little scope beyond the scholastic circle. Nay, even to the scholastic mind it applies only when the scholastic mood is on;—in moments of want and fear and aspiration and hope, the historic imagination is dismissed, and its results are with few exceptions forgotten. Worshippers of all conditions meet on a common spiritual level; they yield their minds to the divine influence of the spirit of the psalm, and those words are realized then—'high and low, rich and poor, one with another.'

Throughout this whole Hebrew study there runs a tacit assumption, which must not be allowed to pass unquestioned as if it were a matter of course. It seems to be assumed that the Hebrew Psalter is the absolute standard and only measure of the Christian Psalter:—as if in all doubtful points the ultimate appeal were to Hebrew philology.

But it may be asked—Did the Psalter then cease to grow from the moment that its form was completed and its Canon was closed? Continually in growth before that date did the vital movement instantly cease? In Acts ii., Hebrews i., and other well-known places of the New Testament psalms are used in ways that leave the original text far behind. It is not to be supposed that serious teachers started instruction or argument from interpretations of their own, or indeed from any interpretation but the approved and current one. The spiritual

sense was continually growing to the Advent of Christ, and His revelation gave it new impulse. It belongs to the subjective nature of a lyric poem, to represent not outward phenomena but inward sentiment, and the song that lives in popular use and represents a cherished national aspiration, is capable of expansion with that aspiration even while its text remains fixed. And therefore a living psalm is not a mere *Urtext*, but rather it is what the national mind at any moment understands it to mean.<sup>1</sup>

## III

## THE ENGLISH PSALTER

This Section will fall naturally into three sub-sections: viz. 1. The relation of our Psalter to the Greek (Latin) and Hebrew Psalters; 2. The import of our Psalter in English literature; 3. The function of the English Psalter in the Church.

1. *The relation of our Psalter to the Greek (Latin) and Hebrew.*

We have now to consider the relation of our English Psalter to the two eras which have occupied the previous Sections, that before and that since the Revival of Letters. The Psalter of 1539 stands in the midst between the old time and the new, in such a way that while its foundations are deeply laid in the old exegesis, it stands in the presence of the new, and gives earnest heed to it. This is a fact which cannot escape notice. It forces itself even upon the casual glance by strong typographic signs; the chief type representing the Hebrew text, while the Greek (Latin) additions are bracketed and in reduced lettering. A convenient place for verifying this arrangement is xxix. 1, and I choose this text because it has sometimes been quoted

<sup>1</sup> In xlv. 12 the power of transfiguration has added a word to the text, which is part of the Christian though not of the Hebrew Psalter. The Hebrew (according to Reuss) simply says, 'Puisqu'il est ton maître'; the Christian says 'for He is thy Lord God.' Even 1611 and 1885, which purport to represent the Hebrew text, overpass it when they print 'Lord' with a capital.

by modern Hebraists in depreciation of Coverdale's work. If we read this verse in the chief type only, it runs thus :—‘Bring unto the Lord, O ye mighty : ascribe unto the Lord worship and strength’—which agrees substantially with the Revision of 1885. This typographic distinction having been dropped in the usual prints of the Common Prayer Book,<sup>1</sup> a conflate rendering became current which has been wrongly turned to the discredit of Coverdale. He lived on the confines of the two great eras of exegesis, the prophetic and the scientific ; being educated in the elder, but embracing the new light of the younger, and he represents the best scholarship of his time. His plan to make the variations of the Hebrew from the Greek authority promptly visible to the eye gives his Psalter the character of a critical work, the first of the kind in English literature.<sup>2</sup>

The Psalter had continually been the subject, either in whole or in parts, of vernacular translation, to a degree not shared by any other part of Scripture, not even by the Gospels. Indeed it would hardly be too much to say that the Psalms were the only part of Scripture in current circulation and in popular use during the Middle Ages. It naturally followed that efforts of translation were almost exclusively devoted to the Psalter. From the tenth century onwards, the extant glosses and versions of the Psalms are so numerous as to warrant the inference that they were translated more or less in every part of the country and in every generation. There is a remarkable translation and commentary in the dialect of Yorkshire from the former half of the fourteenth century by Richard Rolle, the hermit of Hampole, who died in 1349. The editor of this book (Clarendon Press 1884), the Rev. H. R. Bramley, gives specimens from no less than fourteen extant manuscripts. The literary excellence of the English Bible was no sudden product, it grew out of the long-continued exercise upon the

<sup>1</sup> Though retained in the Standard Book of 1662.

<sup>2</sup> Other important instances are : vii. 12 ; xi. 5 ; xiv. 5 ; xlv. 12 ; lxx. Inscription ; lxxxi. Inscr. ; cxi. 10 ; cxxxii. 4 ; cxxxvii. Inscr. ; cxliii. Inscr. ; cxlvi. Inscr. ; cxlvii. 8.

Psalms, and this affords a natural explanation of the singular ease and voluble melodious rhythm of our liturgical Psalter.

In his description of the Bible of 1611, Dr. Scrivener complained of 'the prosaic tone of its version of the Psalms, which, however exact and elaborate, is so spiritless as to be willingly used by but few that are familiar with the version in the Book of Common Prayer, a recension which, though derived immediately from the Great Bible, is in substance the work of that consummate master of rhythmical prose, Bishop Miles Coverdale.'<sup>1</sup>

One source of divergence in the two versions arises from a remarkable peculiarity of the Hebrew. This oriental language is not clear and well-defined in its verbal tenses. The ideas of Present and Preterite are not kept distinct; even Preterite and Future run into one another. This is a cause of difference which is constant in its operation. A few examples will be useful here. In cxvi. 10, 'I believed, and therefore will I speak' (1539) became in 1611 'I believed, therefore have I spoken'; in 1885 we return to the Future as in 1539, but with another change in the leading verb from Preterite to Present, thus: 'I believe, for I will speak'; with an alternative rendering in the margin: 'Or, *I believed, when I spake* thus.' This cause of uncertainty is continually recurring. In the first verse of the same psalm, where 1885 has 'I love the Lord, because he hath heard my voice,' the American Company thought it of sufficient importance to record their preference for 'heareth' instead of 'hath heard.'

In civ. 6, 'the waters stand in the hills' (1539) became in 1611 and 1885 'the waters stood above the mountains,' whereas in the three ancient versions—Sept. Vulg. Jerome—it is uniformly future (στήσονται, *stabunt*).

In cxxii. 2 the tense is vital to the date of the psalm. We have in 1539 and 1611 'our feet shall stand'; both Vulg. and Jer. have a past tense 'stantes erant'; yet the moderns agree

<sup>1</sup> *The Authorized Edition of the English Bible 1611*, p. 139.

in preferring the Present tense, 'our feet stand at last' (Cheyne); 'our feet are standing' 1885.

The Psalter of the Great Bible was carefully revised for the new edition that appeared in the following year with Cranmer's Preface; and in the few places where our Standard of 1662 markedly differs from 1539, the change will generally be found in 1540. I will give a few examples.

1539	1540
ii. 1. Why do the heathen grudge together.	so furiously rage together.
ix. 6. Destructions are come to an end.	are come to a perpetual end.
xi. 5. his eyelids behold the children of men.	tryeth the children of men.
xii. 2. dissemble in their heart.	in their double heart.
xii. 5. the complaint of the poor.	the deep sighing of the poor.
xvii. 10. maintain their own wealthiness.	are enclosed in their own fat.
xviii. 3 the brooks of ungodliness.	the overflowings of ungodliness.
xxvii. 5. in the secret place of his dwelling shall he keep me.	shall he hide me.
xxx. 5. and his pleasure is in life.	and in his pleasure is life.
xxxi. 15. every man abhorreth me.	fear is on every side.
xxxi. 21. O how plentiful are thy goods.	O how plentiful is thy goodness.
xxxii. 7. in due season.	in a time when thou mayest be found.
xxxiii. 7. in secret.	as in a treasure-house.
xxxv. 17. from the wicked rumours of them.	from the calamities which they bring on me.
xcii. 7. all the works of wickedness.	all the workers of wickedness.
cxxvii. 3. and take no rest, but eat.	and so late take rest, and eat.
cxxix. 6. even as the hay upon the housetops.	even as the grass growing upon the housetops.
cxxxvii. 8. thou shalt come to misery thyself.	wasted with misery.
cxliii. 3. as the dead men of the world.	as the men that have been long dead.

Thus we have reason to believe that the work of Coverdale passed under the revision of that master of lyrical and liturgical prose, Archbishop Cranmer.

But to whatever hand the alterations of 1540 are due, this general assertion may be made,—that they all testify to the progress of Hebrew scholarship.

In the early days of the Hebrew renaissance, a more than proportionate value was assigned to Rabbinical comments, and we find traces of this in our Psalter. Some interpretations which were then accepted on Jewish authority still hold their ground, at least with some critics ; thus Delitzsch still maintains 'lowly in his own eyes' xv. 4, which was relinquished in 1611 (1885).

Others are now universally abandoned ; thus 'him that rideth upon the heavens' lxviii. 4, though kept in 1611, was no longer defended even by Delitzsch, and is now altered in 1885, thus : 'cast up a highway for him that rideth through the deserts.'

## 2. *This Psalter a landmark in English Literature.*

The great depression of English after the Norman Conquest ended in the latter half of the fourteenth century. The poetry of Piers Plowman, Chaucer, and Gower, besides the Wicliffian translation of the whole Bible in two successive editions, powerfully demonstrated the restitution of the mother tongue to her natural rights. And this brought with it an incident which was an augury for the future. The boys in Grammar Schools had been accustomed to render their Latin into French ; but now the practice was changed, and they turned their bits of Latin into English. This was the best preparation for a literary use of English. And in the fifteenth century the fruit is seen in the copiousness of English prose. The compass and quality of this literary prose was further improved by the new Scripture translations of Tyndale and Coverdale.

Over all these translations Coverdale's Psalter holds an eminent place. Exercise in Scriptural translation had for centuries been almost entirely confined to the Psalms, and consequently there was a store of traditional diction for rendering the Psalms which existed not for any other part of Scripture. The rest of Scripture was however the easier to



translate by reason of that familiarity with the Psalms which were in a peculiar degree fitted by their nature to prepare the way for the whole undertaking.

In this Psalter we take the English language at its happiest moment. The Psalter of 1539 is the mellowed product of the whole medieval period, and there is just enough of the influence of the New Learning perceptible in it to make us aware by what a hair's breadth escape it stands apart from the ordinary modish type of sixteenth century English. It is a choice sample from the school of Tyndale and Coverdale and their companions. And as Tyndale took not new English, but an old and ripe and settled diction such as was used by plain staid men in discoursing of serious matters, therefore his language belongs to the generation of those that taught him, and it carries us back some way into the fifteenth century. But while we recognize the strain from which it descends, we at the same time discover in it something of a new departure. We cannot quite identify it with anything higher up. It is utterly unlike the language of Wiclif. The nearest approach to ancestral likeness is seen in the Paston Letters, and in the English of Sir John Fortescue. In the novelty of the diction we see a reflection of the high purpose which evoked the effort. Our Bible translation actually generated a new dialect in the English Language; it produced the happiest type of diction that ever grew upon the prolific stock of our mother tongue. I could conceive that Tyndale owed something of it unconsciously to John Colet who lectured in Oxford on the New Testament from 1496 to 1505, of whom Erasmus said that he had a happy art of expressing with ease what others could hardly express with the greatest labour.

And this new dialect, for which such a future was in store, had by the end of the reign of Henry VIII. reached such a maturity and perfection, as made it the broad and solid platform of modern English. Capable of any amount of modification or embellishment, it has been subject to many surface alterations, but it has never been superseded. It

remains now as then the pervading element, the personal identity of the English language.

The position which it had gained as the Scripture medium tended to ensure its stability. Only ten years later it was employed in the translation of the Breviary and other liturgical texts for the composition of the Book of Common Prayer, in 1549. And if we look at the new contributions which were then added, we shall have a fair means of judging how the English language of that day shewed in original composition of the highest and most difficult kind. Let any one consider the language of the Collects for the Second and Third Sundays in Advent, St. Stephen's Day, vi after Epiphany, Easter Even—and for a palmary specimen of the English of 1549 we may exhibit the Benediction next the close of the Visitation of the Sick; which for purity, strength, clearness, simplicity, and tenderness, may well be offered as a sample by any Englishman who is proud of his native tongue:—‘The Almighty Lord, who is a most’ etc.

But however much it was renovated and reinforced, it lost not its character as a venerable diction, connected with a long tradition in the past. This we perceive by the archaisms it has brought down with it; archaisms of a strange old-world aspect, and little to be looked for so near to the middle of the sixteenth century. I will begin with three instances, and they are such that they would certainly have carried with them a savour of antiquity in the days when Colet was lecturing.

The first is *an hye*, where now we have *on high*: ‘Thou art gone vp an hye,’ lxviii. 18. The peculiar archaism of this lies in the form of the preposition *an*, the same old form of which we have a relic in the compound *anon*, where *an* is a preposition governing the numeral *one*. The more usual form in this Psalter is *on hye*, as xviii. 34.

The second of these archaisms is *at God*, where now we have ‘from God’: ‘The Lyons roaring after they praye to seke theyr mete at God,’ civ. 21. This is a fine old construction which we have lost and may well regret. In *Beowulf* 629,

when the hero receives the hall-cup at the hands of Wealhtheow the queen, the original has—‘æt Wealhtheon.’

The third is the word *loave* for ‘praise’ in cvii. 32. ‘That they wolde exalte him also in the congregacyon of the people, and loave him in the seat of the elders.’ A derivative verb from the Saxon substantive *lof*, and the equivalent of the German verb, *loben*.

But, notwithstanding these and a few other archaisms, the language of the Psalter is not on the whole an antiquated language, much less obsolete. Indeed, when we remember its date, we must allow that it is remarkably free from the obscurities of antiquity. This is due partly to the long and careful selection which had preceded the original work, and partly to its genuine simplicity, for it is precisely the language of crudeness and affectation that inherits an early senility. Such are some of the internal causes of its perpetual freshness: there is also an external cause, namely, that continual use which has kept it in daily touch with the mind of the nation.

Among other relics of antiquity worthy to be noticed, there is one which may even claim to rank with the three above enumerated. The plural verb in *-eth*, though not obsolete in 1539, was already becoming very rare in the written language. It occurs once:—‘the wylde beastes of the felde devoureth it’ lxxx. 13.

The conspicuous words of the vocabulary belong largely to that old French era which was now past, rather than to the new classic period which had already begun, but had not yet diffused its influence. In almost all the instances of subsequent change, we shall find that the alteration has been in a Latin direction. That this diction belongs to the vocabulary of an expiring era is betokened by such a French word as *mowes* xxxv. 15, which has been superseded by a word mechanically near to it, viz. *mouths*—‘making mouths at me.’ More important, however, is the general observation that the peculiar forms of words are naturalized French; and where they look strange to our eyes, it is because we are used to the relatinized

form. Thus *promes* cv. 41 is F. *promesse*, and our present *promise* is retouched with L. *promissum*. Such are also *comening* (communing) xxxv. 20; *encrease* (increase), *endytting* (inditing) xlv. 1, and other instances of *en-* where we now use *in-*; *sprete* everywhere for 'spirit'; *sparsed* for 'dispersed' cxii. 9. These and many more have since been relatinized.

Of the Syntax there is not much to say. One item, however, I would not omit, because it is archaic, and purely English, being quite independent of the ancient languages. I speak of the Periodic structure, which in 1539 is already rare. It occurs in xxxviii. 20, 'because I folowe the thyng that good is.' This structure is retained in 1611, but modernized in 1885:—'because I follow the thing that is good.' The same has happened in Matthew xx. 14, where 'Take that thine is' (1611) becomes in the Revision of 1881, 'Take up that which is thine.'<sup>1</sup> Another instance is l. 12, 'and all that therein is'; altered before 1662 to 'all that is therein.'

Among Symbolic words, the most interesting in this Psalter are, *shall*, *will*, *may*. In cxxx. 3, 'who may abide it,' we see *may* in its earliest sense 'to be able,' in which sense it has been now superseded by *can*, and if we translate this question into modern English, it takes the form 'who can abide it?' This earliest sense of *may* is now little used in prose; with the exception of a few set phrases, it survives only in poetical diction.

The optative use of *may* occurs in cxxiv. 1 'now may Israel say,' and cxxix. 1 'may Israel now say.' I imagine that both these are commonly understood as indicatives, and in the sense of *can*, so that they are taken as if they said 'Israel may well say,' or 'Israel can justly say.' A comparison of the metrical versions will satisfy any enquirer that the authors of these, both Old and New, took *may* here as no ways different from *can*. But I have little doubt that Coverdale meant *may* in the optative sense, as in the line, 'Long may she reign!' And

<sup>1</sup> I have treated the subject of the Periodic sentence in *English Prose*, Chapter ii, p. 84 ff.

if so, it is interesting, because I am not yet aware of any example of the optative *may* before Coverdale's time.<sup>1</sup> The previous word was *mote*. Thus Skelton, ed. Dyce, i. 292 'so mote I go.' Dunbar has: 'and thankit mot thow be' (Skeat, *Specimens* iii. p. 116). To this *mote* the optative *may* was succedaneous, and its early instances seem liable to indistinctness. Uncouth and immature, this optative appears in Surrey's *Æneid* ii. 704, 'According thanks the gods may yeld to thee,' where we could not have been sure of it if we had not the original to guide us—*persolvant grates dignas* (l. 537). By the end of the century it was common enough; as may be seen in Schmidt's *Shakspeare Lexicon*.

But that which here calls for special and expanded notice is *shall* and *will*. In the earlier stages of English the uses of *shall* and *will* are always worthy of particular attention, and this is still the case in the former part of the sixteenth century.

The historical relation of these two Symbols to each other is simply this: that *shall* is the elder, and *will* the younger symbol of futurity. Our usage of *shall* has something in common with the German usage of *sollen*; whereas the German *wollen* has nothing whatever in common with our auxiliary use of *will*. In all the places where we use auxiliary *will*, they use not *wollen*, but *werden*. In short, our symbolic *will* is an entirely insular evolution, and has no parallel in any other Teutonic language (unless it be Danish?) Already at the time of our colonizing Britain, *shall* had made some way in its symbolic career. But the use of *will* as an auxiliary is far more recent. It hardly is to be found in Saxon times—it is even strange to Wiclif in the fourteenth century—it is not finally established in the Bible of 1539. It is encroaching upon *shall* and driving it back, but its limits are not yet determined. And this aggressiveness of *will*, which has long

<sup>1</sup> I called Professor Skeat's attention to this point, particularly asking him if in his Chaucer work he found the optative *may*. He informed me that he did not; adding that, as far as he could guess, this use appeared to have come in between 1500 and 1550.

ceased in the central places of the language, is still moving at the extremities, like the flapping of the waves on the shore after the subsiding of a storm at sea.<sup>1</sup>

A comparison of our liturgical Psalter with the Bible version shows that *shall* is very much more frequent in 1539, and *will* in 1611. There is no feature in the diction of the Psalter that is more striking than this variety in the usage of *shall* and *will*; and it is of importance to observe that when versions differ in this particular, it is rarely from any diversity of interpretation, but almost always from a difference of habit in the English language. The difference in the usage of *shall* and *will* is matter of time, and it is one of the most interesting indications of the progress of the language.

(The case of cxviii. 17 is peculiar: 'I will not dye but lyve,'—this is nothing short of a Kelticism.)

But to illustrate this by examples, here are all the instances that I have observed of the divergence in the matter of *shall* and *will*.

	1539	1611
Psalms xvi. 11	shalt	wilt
12	shalt	wilt
xviii. 25	shalt	wilt
26	shalt	wilt
27	shalt	wilt
28	shalt	wilt
xxv. 8	shall he...shall	will...will

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<sup>1</sup> The symbolic progress of *will* has been so great in Scotland, that the preservative signification of the word has become atrophied, and when they want to express volition, purpose, resolution, they fall back on *shall*, which they use in a style that is grandly archaic. I am indebted for some good examples to an English lady who has been some years resident in Scotland. —1. Dialogue between Mistress and Coachman:—M. I should be glad, coachman, if you could wash the dog to-day—or are you too busy? C. Oh no, mem, I shall do it to-day. M. It can wait, if to-morrow would suit you better. C. I think I will have to go to Perth to-morrow. I will be clipping the horse this morning; but this afternoon I shall wash the dog for you. 2. Between Lady and Shopman:—S. I will have to keep you waiting a day or two, madam, but you may trust to me, I shall procure what you want. L. Are you sure? Should you send to Edinburgh? S. I will not find it at our Edinburgh house, I am sure, madam, but I shall send to Glasgow for you. L. I give you a great deal of trouble. S. Do not speak of it, madam. I shall get you the material, tho' I had to write to London.

	1539	1611
Psalm xxix. 10	(he) shall	will
xxxviii. 15	shalt	wilt
xli. 1	(he) shall	will
xlii. 15	I will	shall
xlili. 6	I will	shall
xlvi. 13	he shall	will
li. 13	shall I	will I
lx. 12	will we	we shall
lxi. 4	my trust shall be	I will trust
6	shalt	wilt
lxxi. 21	my lips will be fain	shall greatly rejoice
lxxv. 3	I shall judge	I will judge
lxxx. 18	we shall	we will
lxxxi. 11	I shall	I will
lxxxiv. 12	shall he	will he
lxxxv. 8	he shall	he will
ci. 11	I shall	I will
civ. 9	they shall	they may
cx. 5	he shall	he will
cxv. 12	he shall	he will
cxxxii. 11	he shall	he will
12	shall I	will I
18	shall I	will I
19	I shall	will I

The English of our Psalter is native and genuine, it is home-grown, it is true English. It is the wellhead of the pure English of our whole Bible. We see it coming in the Paston Letters, we trace its after influence in the literary progress of the sixteenth century, especially in the best of Shakespeare's melodious prose.

Further, as the Latin Psalter has been the source of the liturgic diction of the Western Church, so also the English Psalter has given the note which characterizes the English Liturgy, the beauty of which has been celebrated by Macaulay in a well-known passage from which the following is drawn—

‘The English of our services is English in all the vigour and suppleness of early youth. The diction of our Book of Common Prayer has directly or indirectly contributed to form the diction of almost every great English writer, and has extorted the admiration of the most accomplished infidels and of the most accomplished Nonconformists, of such men as David Hume and Robert Hall.’ *History of England* iii. 475.

Probably no one piece of writing has had so pervading an

influence upon English rhythm and diction as our liturgical Psalter has had. Employed for a purpose widely independent of the literary motive, the influence has been unobserved, and on that account all the more pervading. The tone of our Psalter is embedded in the innermost tissue of English literature. It has been entering the national mind through every avenue of mental assimilation—eyes, ears, organs of speech; and we must add, the tongue's helpful ornament of music.

It is acknowledged that the English Bible has been the great beam of stability to the English language. And if we consider how vast is the influence exerted upon our habits of speech by that which we speak—how much more our speech forms our speech than does our passive hearing or our silent reading, it will appear probable that of all the English Scriptures no part has exercised so constant an influence upon the course of the English language as the Psalter of 1539.

### 3. *The function of the English Psalter in the Church.*

Profitable as is the instruction conveyed to us in every word of Scripture, yet the Psalms have been the most directly and visibly useful part of the whole volume, having been the prayer-book of the Church ever since they were written; and have done more (as far as we dare judge) to prepare souls for heaven, than any of the inspired books, except the Gospels.

J. H. NEWMAN.

There is no reason to doubt, and there is every reason to believe, that the use now made of the Psalter in the Church of England is entirely in accordance with the original motive of its collection. The collection of the Whole (and perhaps also of the constituent Parts) was occasioned by the requirements of congregational psalmody; and when the Psalms are sung or said in regular course, when they are applied or adapted to particular offices and special commemorations, there is nothing new-fangled or arbitrary in this practice; it is in perfect harmony with the lyric nature of the Psalms, and it sustains the original intention wherewith the Psalter was brought



together. It is in the English language and through the Psalter of the Great Bible that this original intention is now most completely sustained in Christendom.

That the bulk of the Psalms in the later parts of the Psalter were purposely composed for liturgical use is an opinion which gains ground. It is admitted by many critics who refuse their assent to such a view in the case of some earlier psalms. This broad difference in the general complexion of the two extremes of the Collection seems to suggest the inference that this strain of sacred poetry took its rise in lyrics of private devotion, that they were gradually adopted by the community, and that the tone of private meditation was thus communicated to the whole series. A striking characteristic of the Psalter, and one that has often been observed with admiration, is its equal fitness for either use, public or private. This equal sympathy in two directions may be congenital, if the Psalter as a public Hymn Book has grown out of lyrical utterances of private origin.

Scientists have sometimes manifested impatience at the supremacy of the Psalms, and have been zealous to claim parity of rank for Babylonian or Vedic hymns. Those who are in quest of new historical material may be right enough in setting Babylonian or Vedic hymns even above the Psalms, because those are more remote, barbaric, and rare. The comparison has its utility for the science of the origins of sacred song. But for the rest it is rather barren, because in all that constitutes the chief interest of the Psalms, those archaic specimens have no part. What raises the Psalms above all cognate examples is this fact, that posterity has not suffered them to fall into oblivion. The difference between the Psalms and the Vedic hymns is like the difference between living animals and the extinct species of palaeontology. The comparison has a scientific interest and no other.<sup>1</sup>

<sup>1</sup> 'Half the sympathy which we bring to the Psalter would reveal unsuspected beauties in the much older sacred songs of Chaldaea.' *Origin*, etc. p. 267. This is entirely in the sphere of abstract speculation; it is based on the speculative hypothesis, 'if' the essential conditions of the case were not what they are.

The Vedic hymns and the Psalms are interesting for opposite reasons. The former are interesting because they have been long dead; the latter are precious because they cannot die. It is because the poetry of the Veda 'is what you call savage, uncouth, stupid, horrible, it is for that very reason' says one of its chief exponents 'that it was worth while to dig' for it. The interest of the Psalms is of another sort. It is this:—that from the date of their production hitherto they have been kept alive by the constant warmth of human sympathy; that they are recited from generation to generation, and that they continue not only to survive, but also to grow in meaning and to acquire more fulness of harmony with the spiritual experience of mankind.

The most definite and most characteristic type of a psalm, is a necessitous cry shaping itself to prayer growing into prophetic hope and praise. The course of a typical psalm is like those lines of Milton (*Paradise Lost* xi. 149) where Adam unfolds to Eve his experience of the action of prayer—

For since I sought  
By prayer th' offended Deity to appease,  
Kneel'd and before him humbl'd all my heart,  
Methought I saw him placable and mild,  
Bending his ear; persuasion in me grew  
That I was heard with favour; peace return'd  
Home to my breast, and to my memory  
His promise, that thy Seed shall bruise our Foe;  
Which, then not minded in dismay, yet now  
Assures me that the bitterness of death  
Is past, and we shall live.

Good for a representative specimen is xiii. ; wherein the six verses pair off and rise by three ascending steps out of the depths of natural anxiety, through the prayer of faith, into the serener air of trust and praise. Or (as imaged by Delitzsch) the hymn advances in waves that are constantly decreasing in length, as in the subsiding of a storm on the sea. 'Five lines of lamentation and four of supplication are followed by three of joy.'

The aim of those who guided the English Reformation was to minimize the breach with the Past, and to retain the main

outlines of ancient Catholic worship. The new Liturgy was based, not upon rejection of the old, but upon selection and reconstruction. Our liturgical use of the Psalms harmonized not with the scientific exegesis which was beginning at the time of the Reformation, but rather with that prescientific and prophetic appreciation which characterized the earlier ages of Christianity. Antiquated as to many people seems that manner of interpretation—in face of the fact that it is called mystic by many who understand ‘mystic’ to mean opposed to common sense—nevertheless this is the spirit in which it is still used in the sacred offices of the English Church. Hooker is honoured by many as the advocate or even the apostle of Reason ; Matthew Arnold honoured him as the one man who had above others or before others the sense of historic development in religion ; and the one as well as the other is true ; yet he has left us an appreciation of the Psalms in the prophetic spirit which is unsurpassed in religious literature. He is answering the objection to the liturgical use of the Psalter which was then made by the Puritans, and which is not yet extinct among their successors, though nobody enjoys the Psalms more than they do when they come to church, and many of them wish they had the practice among themselves.

The complaint which they make about Psalms and Hymns, might as well be overpast without any answer, as it is without any cause brought forth. But our desire is to content them, if it may be, and to yield them a just reason, even of the least things, wherein undeservedly they have but as much as dreamed or suspected that we do amiss. They seem sometimes so to speak, as if it greatly offended them, that such Hymns and Psalms as are Scripture, should in Common Prayer be otherwise used, than the rest of the Scripture is wont ; sometimes displeased they are at the artificial Musick which we add unto Psalms of this kind, or of any other nature else ; sometime the plainest and the most intelligible rehearsal of them, yet they savour not, because it is done by Interlocution, and with a mutual return of sentences from side to side.

They are not ignorant what difference there is between other parts of Scripture and Psalms. The choice and flower of all things profitable in other Books, the Psalms do both more briefly contain, and more movingly also express, by reason of that Poetical Form wherewith they are written. The Ancients, when they speak of the Book of Psalms, use to fall into large Discourses, shewing how this part above the rest doth of purpose set forth and celebrate all the considerations and operations which belong to God ; it magnifieth the holy Meditations and Actions of Divine Men ; it is of things

heavenly an Universal Declaration, working in them, whose hearts God inspireth with the due consideration thereof, an habit or disposition of mind whereby they are made fit Vessels both for receipt and for delivery of whatsoever spiritual perfection. What is there necessary for man to know, which the Psalms are not able to teach? They are to beginners an easie and familiar Introduction, a mighty Augmentation of all Vertue and Knowledge in such as are entred before, a strong confirmation to the most perfect amongst others. Heroical Magnanimity, exquisite Justice, grave Moderation, exact Wisdom, Repentance unfeigned, unwearied Patience, the Mysteries of God, the Sufferings of Christ, the Terrors of Wrath, the Comforts of Grace, the Works of Providence over this World, and the promised Joys of that World which is to come, all good necessarily to be either known, or done, or had, this one Celestial Fountain yieldeth. Let there be any grief or disease incident unto the Soul of Man, any wound or sickness named, for which there is not in this Treasure-house, a present comfortable remedy at all times ready to be found. Hereof it is, that we covet to make the Psalms especially familiar unto all. This is the very cause, why we iterate the Psalms oftner than any other part of Scripture besides; the cause wherefore we inure the people together with their Minister, and not the Minister alone, to read them as other parts of Scripture he doth.—*Of the Laws of Ecclesiastical Polity*, Book v. § 37.

The weekly recitation of the whole Psalter has still a nominal and unabrogated position in the Roman ritual. But though never theoretically abandoned, it has from one cause and another practically shrunk, and the larger half of the Psalms are never recited by the Roman priest at all. Sometimes the Breviary has the Psalter bound *out*, and the lay member of the Roman Church can do without the Psalter altogether: whereas we, who have long ago given up the priestly theory of the weekly recitation, have kept up the monthly recitation, and a member of the English Church would not know his Common Prayer Book with the Psalms shut out.<sup>1</sup>

— In the Anglican Use the Psalter is divided into sixty portions for Matins and Evensong throughout the month. The whole Psalter is given (or restored) to the whole congregation in Common Prayer. After the solemn preliminary act of approach by a general Confession, the whole Congregation engages in reading or chanting the Psalms, for the most part in order as they come without selection. The essence is in them all, and that essence is not in the literary performance or in the historical

<sup>1</sup> 'Je sais des lieux où l'on a fait retrancher par le relieur le psautier de la semaine des Bréviaires tout neufs, pour diminuer le poids des volumes.'—*Lettres Parisiennes*, p. 25: quoted in *Christian Remembrancer* vol. xxxiii. p. 507.

contents, but it is in the spirit of prayer and of prophecy. And hereby the whole congregation is lifted into another sphere, out of the transient into the eternal, by a gentle pervading inspiration, which exalts the pitch of their minds into the prayerful and prophetic mood, so that for the moment all the Lord's people are prophets. Such is the tuning of the congregation for the public reading of Scripture. So, of old, the schools of the prophets prepared themselves by sacred song to receive inspired communications.<sup>1</sup>

For this noblest use of the Psalms, the rendering of the sixteenth century is better than the Revision of the seventeenth, and likewise better than anything that has been or can be done in the nineteenth. It was preferred in 1661, it was preferred when the question was again mooted in 1689, the sentiment of the Church has been with it from first to last, and that sentiment is still supported by representative names of our own time, such as Dr. Scrivener and Bishop Westcott. But Professor Cheyne is adverse to it, manifesting a strange unkindliness towards our domestic Psalter, keener to see its superficial defects in regard of grammatico-historic sense, than to hear the deep sound of its far-derived harmonies. He sets down the men of the sixteenth century at less than their worth, while he magnifies the power and the profit of scientific criticism. On this matter I am content to agree with his reviewer in the *Quarterly Review* (October 1884), though I think that writer has conceded too much, and has overstated the defects of our Psalter. He allowed that Cheyne had succeeded in his first aim of enabling the reader to understand the Psalms better; but as to reading them with pleasure, he thought that those who are familiar with the rolling rhythm of the Psalter from the Great Bible 'will still turn to their Prayer Book when they wish to read the Psalms for devotion or enjoyment, in spite of the bold paraphrases and not unfrequent mistranslations and even grave blemishes, which characterize this version.'

<sup>1</sup> 1 Sam. x. 5.

‘No version will ever supersede’ that of the Great Bible, but we may wish to see that version revised ‘with a gentle and reverent hand, not obliterating any of its characteristic features, but merely removing such blemishes as by common consent are a disfigurement of a precious treasure.’

The position assigned to the Psalter in our Book of Common Prayer was a distinctive mark of the English as compared with other reformed Churches. The Church of England alone directed the constant recital of the prose Psalter, thus preserving continuity with the ideal practice of entire Christendom. It was in fact a restoration of the Psalter to that position which it had once held in the universal Church, but from which it had fallen by neglect. The beauty of Coverdale’s translation must have counted for much with Cranmer and his associates in the institution of the monthly recital of the whole Psalter, and in reconciling congregations to the practice. The Genevan influence, powerful as it was among us for a long period, never superseded the prose recital, save for a few years under the Commonwealth. But one important effect it had, namely, that of introducing the Psalter in duplicate, in the metrical form for singing, at first in the Old Version which was begun by Sternhold, and then in the New Version of Tate and Brady. Through these two forms, prose and verse, the Psalter supplied our public worship with its psalmody and hymnody, until the art of original hymn-writing was developed among us, and metrical psalms were superseded.

Our modern hymn-books, even their more original parts, are still in the line of descent from the Psalter. Original hymns were first developed in the Eastern Church. In the fourth century the Latin Church, guided at first by Hilary, Bishop of Poitiers, and after him by Ambrose, Bishop of Milan, began to imitate and assimilate Greek hymnody. All hymnologists agree in tracing to Ambrose the systematic institution of hymnody in the West. The Empress Justina having demanded the use of one of the churches in Milan

for Arian worship (A.D. 385), Ambrose having refused to comply was in danger of personal violence, whereupon the people guarded his house and kept watch day and night in his church to protect him from capture. The relays of watchers were by him organized into relays of worshippers ; with courses of prayers and hymns, which once established became a permanent institution. The use of the Ambrosian hymns was enjoined upon the monks by Benedict in the sixth century, and so it formed a signal element in the Anglo-Saxon ritual.

The period between the conversion of England and the Norman Conquest was a period of hymn-production, wherever learning flourished. One of the hymn-writers was Beda, who, among other pieces, has left two long hymns, irregularly rhymed, on the Day of Judgment, which are of high merit in parts.<sup>1</sup> Another was Hrabanus Maurus, Alcuin's pupil, who was Abp. Mentz (847-856). Among the anonymous hymns of this period Lord Selborne finds three of great beauty, the influence of which is still traceable in modern hymnody. One of these, *Alleluia dulce carmen*, is found in Anglo-Saxon hymnaries which are certainly older than the Norman Conquest.<sup>2</sup>

St. Bernard of Clairvaux (1091-1153), the proclaimer of the second crusade, 'the father, in Latin hymnody, of that warm and passionate form of devotion, which some may consider to apply too freely to Divine Objects the language of human affection,' produced four hymns beginning with '*Jesus dulcis memoria*' ('*Jesu, the very thought of Thee*'), a series which has been a prolific source of later hymns.

Another Bernard of less renown, namely, Bernard of Morlaix, wrote (about 1150) a singular poem on 'Contempt of the World' in a curiously elaborate 'leonine dactylic' metre, from which Dr. Neale drew those popular hymns, '*Brief life is here our portion*,' and '*Jerusalem the Golden*.'

<sup>1</sup> These were translated into the vernacular Anglo-Saxon, and they have been edited by Dr. Rawson Lumby (Early English Text Society).

<sup>2</sup> *Hymns, Their History and Development in the Greek and Latin Churches, Germany, and Great Britain.* By Roundell, Earl of Selborne, 1892, p. 48.

Abp. Trench and Dr. Neale are agreed in ranking Adam of St. Victor (died before 1194) as 'the most fertile and the greatest of the Latin hymnographers of the Middle Ages.' The next age brought forth two of the most celebrated hymns, '*Dies irae*,' by Thomas de Celano (d. 1226); and '*Stabat mater dolorosa*,' by Jacobus de Benedictis, both Franciscans. Then came the four sacramental hymns of Thomas Aquinas, the best known of which is '*Pange lingua gloriosi corporis mysterium*;' hymns united in their origin with that new institution of the thirteenth century, the festival of Corpus Christi, a festival which became highly popular and out of whose annual entertainments the English drama was developed; and whose name moreover signalizes a College in each of our ancient Universities. The observance of this festival was decreed by Urban IV. (1261-1264) at the instance of Thomas Aquinas.

Of these 'poet-schoolmen' of the twelfth and thirteenth centuries Lord Selborne says:—'Their tone is contemplative, didactic, theological; they are especially fertile and ingenious in the field of mystical interpretation.' Three monasteries were chief centres of Latin hymnology, St. Gall near Constance (one of the most famous seats of medieval culture), Clugny in Burgundy, and St. Victor near Paris. St. Gall was the home of that Notker (840-912) who invented the so-called Sequences, originally an irregular rhythmical prose in continuation of the Alleluia between Epistle and Gospel. From him or his school proceeded the Alleluiatic Sequence, '*Cantemus cuncti melodum nunc Alleluia*,' now best known through Dr. Neale's recast: '*The strain upraise of joy and praise, Alleluia!*' Clugny was the home of Bernard of Morlaix.

After the Reformation Latin hymns were still used, even by Protestants, in parts both of Germany and England, especially in the universities and colleges. Several of the old hymns are included in the Hymnary of the University Church at Oxford. New ones have also been composed in both countries;—such is that Ambrosian hymn of the seventeenth century, '*Te Deum Patrem colimus*,' which is sung early in the morning every May-



day on the top of Magdalen tower. Luther was a musician and hymn-writer; he employed what he called the ‘beautiful ornament’ of music in his work of reformation. The new manner of worship, divested of liturgy, needed an element of common action to impart a congregational character, and this was supplied by the hymns, which were many of them set to tunes already familiar. His most famous hymn is based on Psalm xlv. The practice of Luther became a custom and a tradition; and among the hymn-writers of the next generation was ‘Hans Sachs the cobbler-bard’ of Longfellow. Lutheran hymnody reached its acme in Paul Gerhardt (1606-1676), and it has found an English interpreter in Miss Catherine Winkworth, the author of *Christian Singers in Germany*.

The original hymns of the Lutheran worship constituted a feature which distinguished it from that of the Calvinistic or ‘Reformed’ branch of the continental Protestants; these latter insisting upon a scriptural source for their singing, and so confining themselves to metrical versions of the Psalms.

We pass now to British hymnody. In the rudimentary liturgies that were put out in Henry VIII.’s time there was a tendency towards English versions of the old Latin hymns, as well as some rude original efforts in English rhyme. There is an almost forgotten work by Miles Coverdale, of which one copy only is known to exist, and that is preserved in the Library of Queen’s College, Oxford.<sup>1</sup> The title is, ‘*Goostly Psalmes and spirituall songes drawen out of the holy Scripture for the comfort and consolacyon of soch as loue to reioyse in God and his worde.*’ It contains metrical versions of the *Veni Creator* and other Latin originals, of the Lord’s Prayer, the Ten Commandments, and the Creed; also a selection of psalms.

As a specimen I take a few lines from cxxxvii :—

<sup>1</sup> I have to record my thanks to the Provost (Dr. Magrath) for the kind way in which he facilitated my examination of this unique and interesting book.

To whom we answered soberly,  
Beholde now are we in your honde ;  
How shulde we vnder captiuite  
Synge to the lorde in a straunge londe ?  
Hierusalem I say to the  
Vf I remembre the not truly  
My honde playe on the harpe nomore.

The colophon says :—‘Imprinted by me Johan Gough Cum Privilegio Regali.’ The date is supposed to be about 1549.

The Acts of Uniformity of Edward VI. and Queen Elizabeth afforded cause of debate what manner of singing was allowed and at what parts of Divine Service. In the Revision (1661-1662) of the Book of Common Prayer after the Restoration, a new Rubric was inserted after the Third Collect :—‘¶ In Quires and places where they sing here followeth the Anthem.’ Thus we are met again by that ancient term ‘Antiphon’ in a new form ; and in those unmetrical selections of Scripture which are used in Cathedrals (as they were set to music by Purcell and others), which we now call ‘Anthems,’ the sentiment of the ancient Antiphons is often felt.

In 1703 a ‘Supplement’ of hymns was added to the New Version of the Psalms, and among them a variation of *The Humble Lamentation of a Sinner*, the ‘excellent’ *Benedicite* from the Old Version of 1562, and one hymn which ‘greatly exceeded the rest in merit,’ namely, *While Shepherds watched their flocks by night*. These were sanctioned by an Order in Council ; and that of Queen Anne in 1703 is the latest instance of permission by public authority for the use of hymns in Divine Service.

It was only natural that those who were without a traditional Liturgy should be the first to discover the need of hymns in united worship. The pressure of this want produced many hymn-writers in the course of the seventeenth century, but to none was it given to understand its nature and find the way to satisfy it, until Dr. Watts began to publish hymns in 1707. Through him the Congregationalists have the honour of being the founders of modern English hymnody. He struck the

true note of spiritual communion in united worship, and he found what was fitting for congregational use. ‘*When I survey the wondrous Cross,*’ ‘*Jesus shall reign where’er the sun,*’ ‘*There is a land of pure delight,*’ ‘*O God, our help in ages past,*’ are hymns of which Lord Selborne says : ‘As long as pure nervous English, unaffected fervour, strong simplicity, and liquid yet manly sweetness, are admitted to be characteristics of a good hymn, works such as these must command admiration.’

About 1738 came the first great burst of sacred song in the Church of England. It was connected with the religious revival which was begun in Oxford by two brothers, John Wesley, a Fellow of Lincoln College, and Charles, an undergraduate of Christ Church. The Methodist movement broke at length into two bands, one under John Wesley, the other under Whitfield as leader, and Selina, Countess of Huntingdon, as their patron. These latter were Calvinists, and they imputed Arminianism to the followers of Wesley. Each section had its hymn-writers : the Wesleyans had, among others, one who was the best of all, Charles Wesley ; the Calvinists had a larger number, and among them Toplady, Berridge, John Newton (Curate of Olney), and William Cowper.

Charles Wesley’s poems were much influenced by German hymnody, especially by the works of Paul Gerhardt and his successors. The warm and tender feeling of his hymns makes them very popular, as in ‘*Happy soul, thy days are ended,*’ and ‘*Jesus, lover of my soul.*’ John Wesley does not appear to have written any original hymns, but he translated some from the German.

Augustus Montague Toplady, who ranked with the Calvinistic Methodists, was the author of that universal favourite ‘*Rock of Ages.*’ The greatest product of this school was the Olney Hymns, in which ‘*Glorious things of thee are spoken*’ is by John Newton ; and among Cowper’s are ‘*Far from the World,*’ and ‘*God moves in a mysterious way.*’ The best of his contributions according to Lord Selborne is ‘*Hark, my soul ! it is the Lord.*’

Among the hymn-writers of the first quarter of the present century, the one who holds the most prominent place in our hymn-books is James Montgomery, whose version of lxxii, '*Hail to the Lord's Anointed*,' is a general favourite, as also the hymn '*For ever with the Lord* !'

While hymns were thus increasing in number, they were rarely used in churches save where the clergy were Evangelical. Old-fashioned churchmen still clung to the idea that hymns (other than a prose anthem after the Third Collect) could not be rightly used in Divine Service without express authority. The simultaneous appearance in 1827 of Heber's *Hymns* and Keble's *Christian Year* broke down this barrier between the ecclesiastical parties, and the new movement was forwarded by Bishop Mant and Henry Francis Lyte, Curate of Charlton near Kingsbridge, and later Vicar of Lower Brixham.

The best known of Heber's are :—'*Holy, Holy, Holy, Lord God Almighty*,' '*The Son of God goes forth to war*,' and '*From Greenland's icy mountains*.'

The *Christian Year*, though not a hymn-book, has contributed some hymns of great mark, especially those for Morning and Evening, and '*The voice that breath'd o'er Eden*,' which stands alone in the *Book of Praise* under the heading '*Holy Matrimony*.'

Many of the pieces in Lyte's *Spirit of the Psalms* (1834) retain a congregational position, but his most conspicuous hymn is '*Abide with me*,' in which he has added a worthy third to the Evening Hymns of Ken and Keble.

A further impulse was given by the publication of Bunsen's *Gesangbuch* (1833), and by that revived interest in ancient hymnody out of which came the *Lyra Apostolica*. This book contained '*Lead, kindly Light*' by J. H. Newman of Oriel College (afterwards Cardinal).

To illustrate the abiding influence of the Psalter on our congregational hymnody, it may be useful to bring together, without any pretence to completeness, some examples of

Hymns in present use which are in a greater or less degree derived from Psalms. The abbreviations for Old Version and New Version will readily be apprehended; 'BP.' stands for the *Book of Praise*; 'A & M' for *Hymns Ancient and Modern*; and 'Univ. Oxon.' refers to the Hymn-Book used at University Sermon in Oxford.

- Ps. viii. O Thou to whom all creatures bow (NV.)  
O Lord, how good, how great art Thou (Lyte) BP. 53.
- Ps. xi. My trust is in the Lord (Lyte) BP. 235.
- Ps. xviii. The Lord descended from above (OV.) Univ. Oxon.
- Ps. xix. The heavens declare Thy glory, Lord (NV.)  
The spacious firmament on high (Addison) BP. 13.  
Behold the morning sun (Watts) BP. 106.  
The starry firmament on high (Grant) BP. 107.
- Ps. xxiii. The Lord my pasture shall prepare (Addison) BP. 216.  
My Shepherd will supply my need (Watts) BP. 217.  
The Lord my Shepherd is (Watts) BP. 218.  
The King of Love my Shepherd is (Baker) A & M. 197.
- Ps. xxiv. Erect your heads, eternal gates (NV.)
- Ps. xxv. Thy mercies manifold (Sternhold; OV.) Univ. Oxon.
- Ps. xxxi. My spirit on thy care (Lyte) BP. 188.
- Ps. xxxiv. Through all the changing scenes of life (NV.) A & M. 290.
- Ps. xlii. As pants the hart for cooling streams (NV.)
- Ps. xlv. God is our refuge, tried and proved (Lyte) BP. 236.
- Ps. li. Have mercy, Lord, on me (NV.)
- Ps. lxi. Early, my God, without delay (NV.) BP. 390.  
O God, Thou art my God alone (Montgomery) BP. 170.
- Ps. lxxv. On God the race of man depends (Watts) BP. 15.
- Ps. lxxvii. To bless Thy chosen race (NV.) Univ. Oxon.
- Ps. lxxviii. Jesus shall reign where'er the sun (Watts) BP. 82.  
Great God, whose universal sway (Watts) BP. 83.  
Hail to the Lord's Anointed (Montgomery) BP. 80.
- Ps. lxxx. Sing to the Lord, our might (Lyte) BP. 315.
- Ps. lxxxiv. O God of Hosts, the mighty Lord (NV.)  
Lord of the worlds above (Watts) BP. 133.  
Pleasant are Thy courts above (Lyte) BP. 132.
- Ps. lxxxvii. Glorious things of thee are spoken (Newton) BP. 116.
- Ps. xc. O God, our help in ages past (Watts) BP. 168.
- Ps. xci. There is a safe and secret place (Lyte) BP. 237.
- Ps. xcii. Sweet is the work, my God, my King (Watts) BP. 314.
- Ps. xciii. The Lord Jehovah reigns (Watts) BP. 9.  
With glory clad, with strength arrayed (Watts) Univ. Oxon.
- Ps. xcvi. O come, loud anthems let us sing (NV.) Univ. Oxon.
- Ps. xcvi. Joy to the world, the Lord is come (Watts) BP. 44.
- Ps. c. All people that on earth do dwell (John Hopkins; OV.)  
Before Jehovah's awful throne (Watts) BP. 8.  
Be joyful in God, all ye lands of the earth (Montgomery).
- Ps. ciii. My soul, inspired with sacred love (NV.) Univ. Oxon.  
My soul, repeat His praise (Watts) BP. 142.  
Praise, my soul, the King of heaven (Lyte) BP. 23.
- Ps. civ. Oh, worship the King (Grant) BP. 21.

- Ps. cxv. Not unto us, Almighty Lord (Lyte) BP. 11.  
 Ps. cxvi. Redeem'd from guilt, redeem'd from fears (Lyte) BP. 173.  
 Ps. cxvii. From all that dwell below the skies (Watts) BP. 245.  
 Ps. cxxi. Up to the hills I lift mine eyes (Watts) BP. 233.  
 Ps. cxxx. From lowest depths of woe (NV.) Univ. Oxon.  
 Ps. cxxxix. Quiet, Lord, my froward heart (Newton) BP. 199.  
     Jesus, cast a look on me (Berridge) BP. 200.  
 Ps. cxxxvii. Far from my heavenly home (Lyte) BP. 365.  
 Ps. cxxxix. Thou Lord by strictest search hast known (NV.)  
 Ps. cxlv. My God, my King, Thy various praise (Watts) BP. 171.  
 Ps. cxlvi. Happy the man whose hopes rely (Watts) BP. 12.  
 Ps. cxlviii. Praise the Lord ! ye heavens, adore Him (Bp. Mant) Univ.  
     Oxon.  
 Ps. cxlix. Ye boundless realms of joy (NV.) Univ. Oxon.

The Psalter is common ground between high and low, rich and poor, intellectual and ignorant ; it tends to neutralize these distinctions in the house of God. And if the literary and intellectual study were so engrained into any scholar's mind, that he were incapable of kindling at the sound of chanted or recited Psalms, he would indeed have laboured for the wind. No head knowledge could compensate a man for loss of congregational sympathy. I cannot share the desire to see the liturgical psalms posted up to the front of the latest Hebrew learning ; rather they should remain on their original lines derived from that Greek version which the New Testament has consecrated for us. The Christian development of the Psalms must indeed be excluded from the scientific analysis of the orientalist ; but it may well be embraced heartily by the prophetic mind of the Christian congregation.

## THE PSALMES OF DAUID.

### The fyrst Psalm.

BEATVS VIR QVI NON ABIIT.



Blessed is the mā, that hath not walked in the counsell of the vngodly, ner stonde in the waye of synners, and hath not sytt in the seate of the scornefull.

<sup>2</sup> But hys delyte is in the law of the lorde, & in his law will he exercise him self daye & night. <sup>3</sup> And he shalbe lyke a tre planted by the watersyde, that wyl brynge forth his frute in due season. <sup>4</sup> His leaffe also shall not wither: & loke what soeuer he doth, it shall prospere. <sup>5</sup> As for the vngodly, it is not so w<sup>th</sup> them: but they are lyke the chaffe, which the wynd scatereth awaye (from the face of the earth.) <sup>6</sup> Therefore ye vngodly shall not be able to stād in the iud-

gement, nether the synners in the congregacion of the ryghteous. <sup>7</sup> But y<sup>e</sup> Lorde knoweth y<sup>e</sup> waye of the ryghteous, & the waye of the vngodly shall perysh.

## The . ii . Psalme.

QVARE FREMVERVNT GENTES?

**W**hy do the heathen grudge together? and why do the people ymagine a vayne thyng? <sup>2</sup> The kyniges of the earth stande vp, and the rulers take counsell together agaynst the Lorde, and agaynst hys anoynted. <sup>3</sup> Let vs breake their bondes asunder, and cast awaye their coardes fro vs. <sup>4</sup> He that dwelleth in heauen, shall laugh them to scorne: the Lorde shall haue them in derysyon. <sup>5</sup> Then shall he speake vnto them in hys wrath, and vere them in hys sore dyspleasure. <sup>6</sup> Yet haue I set my kynge vpon my holy hyll of Syon.

<sup>7</sup> I wyll preach the law, wherof the Lord hath sayde vnto me. Thou art my sonne, this daye haue I begotten the. <sup>8</sup> Desyre of me, and I shall geue y<sup>e</sup> the heathen for thine enheritaunce, ad the vttemost partes of the earth for thy possessiō. <sup>9</sup> Thou shalt bruse them with a rodde of yron, and breake them in peces lyke a potters vessell. <sup>10</sup> Be wyse



now therfore, O ye kynges, be warned, ye that are iudges of the earth. <sup>11</sup> Serue the Lorde in feare, and reioyse (vnto hym) wyth reuerēce. <sup>12</sup> Kysse the sonne, lest he be angrye, and so ye peryshe from the (ryght) waye yf hys wrath be kyndled but a lytle: blessed are all they that put their trust in hym.

## The . iii . Psalme.

DOMINE, QUID MVLTIPPLICATI.

A Psalme of Dauid when he fledde from the face of Absalom his sonne.

**L**orde, how are they increased, that trouble me? many are they, that rise agaynst me. <sup>2</sup> Many one there be, that saye of my soule: ther is no helpe for him in (his) God. Sela, <sup>3</sup> But thou (O Lorde) art my defender: thou art my worshippe, & the lyfter vp of my head. <sup>4</sup> I dyd call vpon the Lorde wyth my voyce, and he heard me out of hys holy hyll. Sela.

<sup>5</sup> I layed me downe and slepte, and rose vp agayne, for the Lord susteyned me.

<sup>6</sup> I wyll not be afrayed for ten thousandes of the people, that haue set them selues agaynst me rounde about. <sup>7</sup> Up Lorde ad helpe me (O my God:) for thou smytest all:

myne enemyes vpon the cheke bone: thou hast brokē the teeth of the vngodly. <sup>8</sup> Saluacion belongeth vnto the Lorde, and thy blessinge is vpon thy people.

## The . iiii . Psalme.

CVM INVOCAREM.

To him that excelleth in Musick,  
a Psalme of Dauid.



Hear me, when I call (O God) of my righteousness: thou hast set me at libertie whan I was in trouble: haue mercy vpon me, & herken vnto my prayer.

<sup>2</sup> O ye sonnes of men, how longe wyll ye blaspheme myne honour? and haue soch pleasure in vanyte, and seke after lesyng? Sela.

<sup>3</sup> Knowe thys also, that the Lorde hath chosen to hym selfe the man that is godly: when I call vpon the Lorde, he wyll heare me. <sup>4</sup> Stonde in awe, and synne not: comen wyth youre awne herte, and in youre chambre, and be still. Sela. <sup>5</sup> Offre the sacrifice of ryghteousnes, and put youre trust in the Lorde. <sup>6</sup> There be many that saye: who wyll shewe vs any good? <sup>7</sup> Lorde lyfte thou vp the light of thy countenaunce vpon vs. <sup>8</sup> Thou hast put gladnesse in my hart,

sence the tyme that their corne & wyne (and  
oyle) increased. <sup>9</sup> I wyll laye me downe in  
peace, and take my rest: for it is thou Lorde  
onely, that makest me dwell in safetie.

## The . v . Psalme.

VERBA MEA AVRIBVS.

To him that excelleth in songes of  
Musick a Psalme of David.

**P**ondre my wordes (O Lord) con-  
sydre my meditacion. <sup>2</sup> O herken yu  
vnto the voyce of my callinge, my  
kyng and my God, for vnto the wyll I ma-  
ke my prayer. <sup>3</sup> My voyce shalt thou heare  
by tymes (O Lorde) early in the mornynge  
wyll I directe (my prayer) vnto the, & wyll  
loke vp. <sup>4</sup> For thou art y<sup>e</sup> God that hath  
no pleasure in wyckednesse, nether shall any  
euell dwell with the. <sup>5</sup> Soch as be foolish,  
shall not stande in thy syght, thou hatest  
all them that worke vanyte. <sup>6</sup> Thou shalt  
destroye them that speake lesynge: the Lorde  
wyll abhorre both the bloudy, thyrstye and  
disceatfull man. <sup>7</sup> But as for me, I will co-  
me into thy house, euen vpon the multytude  
of thy mercy: ad in thy feare wyll I wor-  
shippe towarde thy holy temple. <sup>8</sup> Leade

me (O Lorde) in thy ryghteousnesse, because of myne enemyes: make thy way playne before my face. <sup>9</sup> For there is no faithfulness in his mouth: their inward partes are very wyckednesse: <sup>10</sup> their throte is an open sepulchre: they flatter with their tonge. <sup>11</sup> Destroye thou them (O God) let them perysh thorowe their awne ymaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against the. <sup>12</sup> And let all them that put their trust in the, reioyse: they shall euer be geuyng of thanks, because thou defendest them: they that loue thy name, shall be ioyfull in the.

<sup>13</sup> For thou Lorde wilt geue thy blessing vnto the ryghteous: and with thy fauorable kyndnes wylt thou defend him, as with a shylde.

## The .vi. Psalme.

DOMINE NE.

To hym that excelleth in Musick,  
vpon the instrument of eight stringes.



Lorde rebuke me not in thy indignacion: neyther chasten me in thy dyspleasure. <sup>2</sup> Haue mercy vpo me (O Lorde) for I am weake: O Lord heale

me for my bones are vexed. <sup>3</sup> My soule also is sore troubled, but Lorde how longe wilt thou punyſhe me? <sup>4</sup> Turne the (O Lorde) & deluyuer my soule: Oh ſaue me for thy mercyes ſake. <sup>5</sup> For in death no man remembreth the: and who wilt geue the thankes in the pyt? <sup>6</sup> I am weery of my gromyng: eue-ry nyght waſh I my bedde, and water my couche with my teares. <sup>7</sup> My betwite is gone for very trouble, & worne away becauſe of all myne enemyes. <sup>8</sup> A waye fro me all ye that worke vanyte: for the Lord hath heard the voyce of my weping. <sup>9</sup> The Lord hath hearde my petition, the Lorde wilt receaue my prayer. <sup>10</sup> All myne enemyes ſhalbe confounded and ſore vexed: they ſhalbe turned backe and put to ſhame, ſodenly.

## The . vii . Psalme.

DOMINE DEVS MEVS.

Sigaion of Dauid, which he ſang vnto the Lorde in ye buſynes of Chus the ſonne of Jemini.



**O** Lorde my God, in ye haue I put my truſt: ſaue me from all thẽ that perſecute me, and deluyuer me. <sup>2</sup> Leſt he deuoure my ſoule lyke a lyon, and teare it

in peces, whyle there is none to helpe. <sup>3</sup> O  
 Lorde my God, yf I haue done any soch  
 thyng, or yf there be any wickednesse in my  
 handes. <sup>4</sup> If I haue rewarded euyl vnto  
 him that dealt frendly with me: (ye I haue  
 delyuered hym, that wyth out any cause is  
 myne enemye.) <sup>5</sup> Then let myne enemye  
 persecute my soule, and take me: ye let hym  
 treade my lyfe downe vpon the earth & laye  
 myne honoure in the dust. Sela. <sup>6</sup> Stāde  
 vp (O Lorde) in thy wrath, and lyfte vp thy  
 selfe because of the indygnacyons of myne  
 enemyes: aryse vp (for me) in the iudge-  
 ment, y<sup>e</sup> thou hast promysed. <sup>7</sup> And so shall  
 the congregacion of the people come aboute  
 the, for their sakes therfore lyfte vp thyselfe  
 agayne. <sup>8</sup> The Lord shall iudge the people:  
 geue sentence with me (O Lorde) accordyng  
 to my ryghteousnes, and accordynge to the  
 innocencye y<sup>e</sup> is in me. <sup>9</sup> Oh let the wycked-  
 nes of y<sup>e</sup> vngodly come to an ende: but guyd  
 thou the iust, <sup>10</sup> For the ryghteous God trieth  
 the very hertes and the reynes. <sup>11</sup> My helpe  
 commeth of God, which preserueth thē that  
 are true of herte. <sup>12</sup> God is a ryghteous  
 iudge (strong and patient,) and God is prou-  
 ked euery daye. <sup>13</sup> If man will not turne, he  
 will whett his sweard: he hath bēt his bow,  
 and made it ready. <sup>14</sup> He hath prepared hym

the instrumentes of death: he ordeneth hys arowes agaynst the persecutours. <sup>15</sup> Beholde he trauayleth with mischese, he hath cōceaues sorow, and brought forth vngodlynesse. <sup>16</sup> He hath grauen and digged vp a pytte, and is fallen him self into the destruction that he made (for other). <sup>17</sup> For his trauayll shall come vpon his awne head & his wickednes shall fall vpon hys awne pate.

<sup>18</sup> I wyll geue thanks vnto the Lorde accordyng to his righteousnes, and wyll prayse the name of the Lorde the most hest.

## The . viii . psalme.

DOMINE DOMINVS NOSTER.

To him that excelleth in Githith,  
a psalme of Dauid.



Orde oure gouernoure, howe excellēt is thy name in all the world, thou that hast sett thy glory aboue the heauens?

<sup>2</sup> Out of the mouth of very babes and sucklynges hast thou ordeyned strength because of thyne enemyes, that thou mygh-test still the enemye and the auenger. <sup>3</sup> For I wyll cōsydre thy heauēs, euen the worcke of thy fyngers: the moone & y<sup>e</sup> starres which thou hast ordeyned. <sup>4</sup> What is man, that

thou art myndfull of him? and the sonne of man, that thou visytest hym? <sup>5</sup> Thou madeest him lower then the aungels, to crowne him with glory & worshippe. <sup>6</sup> Thou makest him to haue domynion in the workes of thy handes: and thou hast put all thynges in subieccion vnder his fete. <sup>7</sup> All shepe and oren, yee and the beastes of the felde. <sup>8</sup> The foules of the ayre, and the fyssh of the see and whatsoeuer walcketh thorow the pathes of the sees. <sup>9</sup> O Lorde oure gouernoure, how excellent is thy name in all the worlde.

### The . ix . Psalme.

CONFITEBOR TIBI DOMINE.

To him that excelleth vpon Almuth  
Labben, a Psalme of Dauid.



Wyll geue thākes vnto y<sup>e</sup>, O Lord with my whole herte, I wyll speake of all thy maruelous worckes. <sup>2</sup> I wyll be glad, and reioyse in the, yee my songes will I make of thy name, O thou moost hyest. <sup>3</sup> Whyle myne enemyes are dryuen backe, they shall fall, & perish at thy presence.

<sup>4</sup> For thou hast mayntened my ryght and my cause: thou art sett i the throne that iudgest ryght. <sup>5</sup> Thou hast rebuked y<sup>e</sup> Hephthē, and destroyed the vngodly, thou hast put out



their name for euer and euer. <sup>6</sup> ¶ thou enemy: destruccyons are come to an ende, euen as the cities which thou hast destroyed: their memoriall is perished with them. <sup>7</sup> But the Lorde shall endure for euer, he hath also prepared his seate for iudgemēt: <sup>8</sup> For he shall iudge the world in ryghteousnes, and minister true iudgement vnto the people. <sup>9</sup> The Lord also wylbe a defence for the oppressed: euē a refuge in due tyme of trouble. <sup>10</sup> And they y<sup>e</sup> know thy name, wyl put their trust in the: for thou (Lorde) hast neuer sayled thē, that seke the. <sup>11</sup> ¶ prayse the Lord, which dwelleth in Syon, shewe the people of hys doinges. <sup>12</sup> For when he maketh inquisition for bloude, he remembreth them: & forgetteth not the complaynte of the poore.

<sup>13</sup> Haue mercy vpon me (¶ Lorde) consydre the trouble which I suffre of them that hate me, thou that liftest me vp frō the gates of death. <sup>14</sup> That I maye shewe all thy prayses wyth in the portes of the daughter of Syon, I will reioyse in thy saluacion.

<sup>15</sup> The heythen are suncken downe in the pytte that they made: in the same nett which they hydd pryuely, is their awne foote takē.

<sup>16</sup> The Lorde is knowne to execute iudgement: the vngodly is trapped in the worcke of his awne hādes: A consideracion. Sela.

<sup>17</sup> The wycked shall be turned vnto hell, ād all people that forget God. <sup>18</sup> For the poore shall not be all waye forgotten, the paciēt abydyng of the meke shall not peryshe for euer. <sup>19</sup> Up Lorde, and let not man haue the vpper hande, let the Heythen be iudged in thy syght. <sup>20</sup> Put them in feare (O Lorde) that the Heythen maye knowe them selues to be but men. Sela.

## The . x . Psalme.

VT QVID DOMINE.



Why stondeſt y<sup>u</sup> ſo farre of (O Lord) ād hideſt thy face in tyme of trouble? <sup>2</sup> The vngodly for his owne luſt, doth persecute the poore: let them be taken in the craftye wyllyneſſe y<sup>t</sup> they haue ymagined. <sup>3</sup> For the vngodly hath made boaiſt of hys awne hertes deſyre & ſpeaketh good of the couetous, whō God abhorreth. <sup>4</sup> The vngodly is ſo proud that he careth not for God, nether is God in his thought. <sup>5</sup> His wayes are allwaye greuouſ, thy iudgementes are farre out of his ſyght, and therfore deſpeth he all his enemyes. <sup>6</sup> For he hath ſayed in his hert: Cuſh I ſhall neuer be caſt downe, ther ſhal no

harne happen vnto me. <sup>7</sup> His mouth is full of cursyng, and disceate and fraude: vnder his tonge is vngodlynессe and vanite.

<sup>8</sup> He spytteth lurkynge in the stretes, and priuely doth he murthur y<sup>e</sup> innocent: his eyes are set agaynst the poore. <sup>9</sup> For he lyeth waytinge secretly (euen as a lyon lurketh he in his denne) that he may rauish the poore.

<sup>10</sup> He doth rauish the poore, when he getteth him in to his nett. <sup>11</sup> He falleth downe and humbleth hym selfe, that the congregation of the poore maye fall in to the hande of his captaynes. <sup>12</sup> He hath sayed in his herte: Tush, God hath forgottē, he hyderth awaye his face, and he wylly neuer se it. <sup>13</sup> Aryse (O Lorde God,) and lyfte vp thyne hād, forget not the poore. <sup>14</sup> Wherefore shulde the wycked blaspheme God, whyle he doth saye in his herte: tush, thou carest not for it? <sup>15</sup> Surely thou hast sene it. For y<sup>u</sup> beholdest vngodlynессe and wronge. <sup>16</sup> That thou mayest take the matter in to thy hande: the poore comitteth hym selfe vnto the, for y<sup>u</sup> art the helper of the frendlesse. <sup>17</sup> Breake thou the power of the vngodly and malycious, take awaye his vngodlynессe, and thou shalt fynde none. <sup>18</sup> The Lorde is kynge for euer, and euer, and the Hethen are perished out of the lande. <sup>19</sup> Lorde, thou hast heard

the desyre of the poore: thou preparest theyr hert and thyn eare herkeneth therto. <sup>20</sup> To helpe the fatherlesse & poore vnto their right that the man of the erthe be no more exalted agaynst them.

## The . xi . Psalme.

IN DOMINO CONFIDO.

To the chaunter, A Psalme of Dauid.

**I**n y<sup>e</sup> Lorde put I my trust: how saye ye then to my soule: that she shulde fle as a byrde vpon youre hyll?

<sup>2</sup> For lo, the vngodly bende their bowe, and make ready their arowes in the quier: that they maye pryuely shote at them, which are true of hert. <sup>3</sup> For y<sup>e</sup> foundacions wilbe cast downe, & what hath y<sup>e</sup> ryghteous done?

<sup>4</sup> The Lord is in hys holy temple the Lordes seate is in heauen: <sup>5</sup> Hys eyes consydre (the poore) and his eye lyddes beholde the children of men. <sup>6</sup> The Lord aloweth y<sup>e</sup> ryghteous: but the vngodly, and him that delyteth in wickednes, doth his soule abhorre. <sup>7</sup> Vpon the vngodly he shall rayne snares, fyre, and brymstone, storme and tempest: thys shalbe their porcion to dryncke. <sup>8</sup> For y<sup>e</sup> righteous

Lord loueth ryghteousnes: his countenaunce  
wyl beholde the thyng that is iust.

## The . xii . Psalme.

SALVVM ME FAC DOMINE.

To him that excelleth vpon an in-  
strumēt of eight stringes, a Psalme  
of Dauid.



Hepe (me) Lorde, for there is not one  
godly man left. For the faythfull are  
mynished from amonge the children  
of men. <sup>2</sup> They talke of vanyte, eueryone  
wyth hys neyghboure, they do but flatter w<sup>th</sup>  
their lyppes and dyssemble in their herte.

<sup>3</sup> The Lorde shall rote out all dysceatfull  
lyppes, and the tonge that speaketh proude  
thynges. <sup>4</sup> Which haue sayd: w<sup>e</sup> oure tonge  
will we preuayle: we are they that ought to  
speake, who is lorde ouer vs. <sup>5</sup> Now for the  
troubles sake of the neadye, & because of y<sup>e</sup>  
cōplait of y<sup>e</sup> poore, <sup>6</sup> I will vp (sayeth y<sup>e</sup> Lord)  
& will helpe euery one, frō him that swelleth  
agaynst hī, & will set thē at rest. <sup>7</sup> The wor-  
des of the Lorde are pure wordes euen as y<sup>e</sup>  
syluer, which from earth is tryed and puri-  
fied seuen tymes in the fyre. <sup>8</sup> Thou shalt  
kepe thē (O Lorde) y<sup>u</sup> shalt preserue him

from thys generacyon for euer. <sup>9</sup> The vngodly walke on euery syde: whan they are exalted, y<sup>e</sup> childrē of men are put to rebuke.

## The . xiii . Psalme.

VSQVEQVO DOMINE.

To the chaunter, a Psalme of Dauid.

**H**owe longe wilt thou forget me (O Lorde? for euer? how longe wilt thou hyde thy face fro me? <sup>2</sup> Howe longe shall I seke counsell in my soule? & be so vexed in myne hert? how longe shall myne enemye triumphe ouer me? <sup>3</sup> Consydre, and heare me (O Lorde my God) lyghten myne eyes, that I sleape not in death. <sup>4</sup> Lest myne enemye saye: I haue preuayled agaynst him: for yf I be cast downe, they y<sup>e</sup> trouble me will reioyse at it. <sup>5</sup> But my trust is in thy mercy, and my hert is ioyfull in thy saluacion. <sup>6</sup> I will singe of the Lorde because he hath dealt so louyngly with me. (Vee I will prayle the name of the Lorde the moost best.)

The . xiiii . Psalme.

DIXIT INSIPIENS.

To the chaunter a Psalme of Dauid.

**T**he foole hath sayed i his hert, there is no God. <sup>2</sup> They are corrupt, and become abhominable in their doynges there is not one that doth good, (no not one.) <sup>3</sup> The Lorde looked downe frō heauen vpon the children of men, to se yf there were any that wolde vnderstande, and seke after God. <sup>4</sup> But they are all gone out of y<sup>r</sup> waye, they are all together become abhominable: there is none y<sup>r</sup> doeth good, no not one (<sup>5</sup> Their throte is an open sepulcre: with their tonges they haue disceaued, the poyson of aspes is vnder their lippes. <sup>6</sup> Their mouth is full of curlyng and bytternesse, their sete are swift to shed bloude. <sup>7</sup> Destruction and unhappynesse is in their wayes, and the waye of peace haue they not knowne, there is no feare of God before their eyes.) <sup>8</sup> Haue they knowne me, that are soch workers of myschese, eating vp my people, as it were bread and call not vpon the Lorde? <sup>9</sup> Ther were they brought in great feare (euen where no fear was) for God is in the generation of the ryghteous. <sup>10</sup> As for you, ye haue made a mocke at the councell of the poore, because he putteth hys trust in the Lorde. <sup>11</sup> Oh that the

saluacion were geuen vnto Israel out of Sion. When the Lord turneth y<sup>e</sup> captiuite of hys people, then shall Jacob reioyse, and Israel shal be glad.

## The . xv . Psalme.

DOMINE QVIS HABITABIT.

**H**Orde, who shall dwell in thy tabernacle? who shall rest vpon thy holy hill? <sup>2</sup>Euē he that leadeth an vn-corrump lyfe, & doth y<sup>e</sup> thinge which is ryght, and that speaketh the truthe from his hert.

<sup>3</sup>He that hath vsed no disceat in hys tonge ner done euell to his neyghbour, ād hath not sclaundred his neyghbours. <sup>4</sup>He that setteth not by hym selfe, but maketh moch of them that feare the Lorde: <sup>5</sup>he that sweareth vnto his neyghboure, ād disapointeth hym not. <sup>6</sup>He that hath not geuen his money vpon vsury, ner taken rewarde agaynst the innocēt. <sup>7</sup>Who so doth these thinges shall neuer fall.



The . xvi . Psalme.

CONSERVA ME DOMINE.

The (badge or armes) of Dauid.

**P**Reserue me (O God) for in y<sup>e</sup> haue I  
put my trust. <sup>2</sup> I haue sayd vnto y<sup>e</sup>  
Lord: thou art my God, my goodes  
are nothyng vnto the. <sup>3</sup> All my delyte is  
vpon the saynctes that are in the earth, and  
vpon soch as excell in vertue. <sup>4</sup> But they y<sup>e</sup>  
runne after another God, shall haue greate  
trouble. <sup>5</sup> Their drinck offrings of bloud  
will not I offre, nether make mencion of their  
names wythyn my hyppes. <sup>6</sup> The Lorde  
him selfe is the porcion of myne enheritaunce  
& of my cuppe: thou shalt mayntene my lott.

<sup>7</sup> The lot is falle vnto me in a fayre ground,  
yee I haue a goodly heritage. <sup>8</sup> I will thanke  
the Lorde for geuyng me warnynge: my  
reynes also chasten me in the nyght season.

<sup>9</sup> I haue set God allwayes before me, for he  
is on my ryght hand, therfore I shal not fall.

<sup>10</sup> Wherefore my hert reioyced, and my tunge  
was glad, my flesh also shall rest in hope.

<sup>11</sup> For why? thou shalt not leaue my soule  
in hell, nether shalt thou suffre thy holy one  
to be corrupcyon. <sup>12</sup> Thou shalt shewe me y<sup>e</sup>

path of lyfe: in thy presence is the fulnesse of ioye, and at thy ryght hand there is pleasure for euermore.

## The . xvii . Psalme.

EXAVDI DOMINE IVSTICIAM.

A prayer of Dauid.

**H**Eare the ryght (O Lorde) consydre my complaynte: and herken vnto my prayer, that goeth not out of fayned lippes. <sup>2</sup> Let my sentence come forth from thy presence: and let thine eyes loke vpon the thinge that is equall. <sup>3</sup> Thou hast proued and visited myne hert in the nyght season: y<sup>e</sup> hast tryed me & shalt fynde no wickednes in me: for I am vtterly purposed, y<sup>e</sup> my mouth shal not offende. <sup>4</sup> Because of mens workes that are done agaynst the wordes of thy lippes I haue kepte me fro the wayes of y<sup>e</sup> destroyer. <sup>5</sup> O holde y<sup>e</sup> vp my goinges in thy pathes: that my fote steppes slippe not. <sup>6</sup> I haue called vpon the (O God) for thou shalt heare me: enclyne thine eare to me: and herken vnto my wordes. <sup>7</sup> Shew thy maruelous louyng kyndnesse, (y<sup>e</sup> that art the Sauour of the which put their trust in the) from soch as resist thy ryght hande. <sup>8</sup> Kepe me as the

apple of an eye, hyde me vnder the shadow  
of thy winges. <sup>9</sup> Fro y<sup>e</sup> vngodly y<sup>e</sup> trouble  
me. Myne enemyes cōpasse me rounde about,  
to take awaye my soule. <sup>10</sup> They mayn-  
teyne their awne welthinesse, & their mouth  
speaketh proude thinges. <sup>11</sup> They lye way-  
tinge in oure waye on euery syde, turnynge  
their eyes downe to the ground. <sup>12</sup> Like as  
a lyon y<sup>e</sup> is greedy of his pray, and as it were a  
lyōs whelp lurkyng in secrete places. <sup>13</sup> Ep  
Lord, disapointe him, & cast him downe: de-  
lyuer my soule from the vngodly, which is  
as a swerde of thine. <sup>14</sup> From y<sup>e</sup> men of thy  
hand (O Lorde) from the men of the world,  
which haue their porcion in this lyfe: whose  
belyes thou fyllest w<sup>th</sup> thy treasure. <sup>15</sup> They  
haue children at their desyre, & leaue the reste  
of their substaunce for their babes. <sup>16</sup> But  
as for me, I will behold thy presēce in rygh-  
teousnes: and when I awake vp after thy  
licknesse, I shall be satisfied.

## The . xviij . Psalme.

DILIGAM TE DOMINE.

To the chaunter of Dauid the seruaunt of the Lorde, whych spake vnto the Lorde the wordes of this sōge, (in the daye y<sup>e</sup> the Lord delpyuered hym from the hand of all his enemyes, and frō the hand of Saul) & he sayde:

**I**Wyll loue the (O Lord) my strength. The Lord is my stonye rocke & my defence, my Sauour: my God, and my might i whō I will trust: my buckler, y<sup>e</sup> horne also of my saluacyon, & my refuge. <sup>2</sup> I wyll call vpon the Lorde which is worthy to be praysted, so shall I be safe fro myne enemyes. <sup>3</sup> The sorowes of death compassed me, and the brookes of vngodlynes made me afrayed. <sup>4</sup> The paynes of hell came about me, the snares of death ouertoke me. <sup>5</sup> In my trouble wyll I call vpon the Lorde, and cōplayne vnto my God. <sup>6</sup> So shall he heare my voyce out of hys (holy) temple, and my complaynte shall come before hym euen in to hys eares. <sup>7</sup> The earth trembled and quaked, the very foundacyons also of y<sup>e</sup> hylles shoke and were remoued, because he was wroth. <sup>8</sup> There wēt a smoke out of his no-

strels, & a consuming fire out of his mouth so that coales were kyndled at it. <sup>9</sup> He bowed the heauens also and came downe, and it was darcke vnder his fete. <sup>10</sup> He rode vpon the cherubins and dyd flye: he came flyenge with the wynges of the wynde. <sup>11</sup> He made darcknesse his pauplion rounde about hym, wyth darcke water and thicke cloudes to couer him. <sup>12</sup> At y<sup>e</sup> brightnes of his presence his cloudes remoued, with hayle stones and coales of fyre. <sup>13</sup> The Lord also thondred out of the heauē, & the hyst gaue his thōdre with hayle stones and coales of fyre. <sup>14</sup> He sent out his arowes ād scatred them, he cast forth lyghteninges and destroyed them.

<sup>15</sup> The springes of waters were sene, ād the foundaciōs of the round worlde were disco- uered at thy chydyng (O Lorde) at the blas- tymge of the breth of thy displeasure. <sup>16</sup> He shall send downe frō the heygth to fetch me, & shall take me out of many waters. <sup>17</sup> He shall delyuer me fro my strongest enemye, & frō thē which hate me, for they are to mighty for me. <sup>18</sup> They preuented me in the daye of my trouble, but the Lorde was my defence.

<sup>19</sup> He brought me forth also into a place of li- bertye: he brought me forth, euen because he had a fauoure vnto me. <sup>20</sup> The Lord shall re- ward me after my ryghteous dealing: accor-

ding to the clenness of my hādes shall he re-  
cōpse me. <sup>21</sup> Because I haue kepte y<sup>e</sup> wayes  
of the Lorde and haue not behaued my selfe  
wyckedly agaynst my God. <sup>22</sup> For I haue  
an eye vnto all his lawes, and wyll not cast  
out his commaundmentes fro me. <sup>23</sup> I was  
also vncorrupte before him, & eschued myne  
awone wyckednes. <sup>24</sup> Therfore shall y<sup>e</sup> Lorde  
rewarde me after my ryghteous dealyng, &  
according vnto the clenness of my handes in  
his eye syght. <sup>25</sup> With the holy thou shalt be  
holy, ād with a perfecte man y<sup>u</sup> shalt be per-  
fecte. <sup>26</sup> With the cleane thou shalt be cleane,  
and with the frowarde thou shalt lerne fro-  
wardenes. <sup>27</sup> For y<sup>u</sup> shalt saue the people y<sup>e</sup>  
are in aduersite, and shalt bringe downe the  
hye lookes of the proude. <sup>28</sup> Thou also shalt  
lyghte my candle, the Lorde my God shall  
make my darckenes to be lyght. <sup>29</sup> For in y<sup>e</sup>  
I shall disconfyte an host of men: and w<sup>th</sup> the  
helpe of my God I shall leape ouer the wall.

<sup>30</sup> The waye of God is an vndefyled waye:  
the worde of the Lorde also is tryed in the  
fyre: he is y<sup>e</sup> defēder of all thē y<sup>e</sup> put their trust  
in him. <sup>31</sup> For who is God, but the Lord?  
Dr, who hath any strēgth, excepte our God.

<sup>32</sup> It is God that gyrdeth me with strēgth,  
of warre, and maketh my waye perfecte.

<sup>33</sup> He maketh my fete lyke hertes fete, & set-

teth me vp on hye. <sup>34</sup> He teacheth myne handes to fyght, and myne armes shall breake euen a bowe of stele. <sup>35</sup> Thou hast geuen me the defence of thy saluacion: thy ryght hand also shall holde me vp, and thy lounge correction shall make me greate. <sup>36</sup> Thou shalt make royme ynough vnder me for to go, y<sup>e</sup> my fote steppes shall not slyde. <sup>37</sup> I will folowe vpon myne enemyes, & ouer take the, nether I will I turne agayne, tyll I haue destroyed the. <sup>38</sup> I will smyte the, that they shall not be able to stande, but fall vnder my fete. <sup>39</sup> Thou hast gyrded me wyth strength vnto the battel, thou shalt throwe downe myne enemyes vnder me. <sup>40</sup> Thou hast made mine enemyes also to tourne their backs vpon me, and I shall destroye them that hate me. <sup>41</sup> They shall crye, but there shalbe none to helpe them: yee euen vnto the Lorde, shall they crye, but he shall not heare them.

<sup>42</sup> I will beate them as small as the dust before the wynde, I wyll cast them out as the claye in the stretes. <sup>43</sup> Thou shalt deliuer me from the stryuinges of the people, & thou shalt make me the head of the heithen.

<sup>44</sup> A people whom I haue not knowne, shall serue me. <sup>45</sup> Assone as they heare of me, they shall obey me, but the straunge children shall dyssemble w<sup>th</sup> me. <sup>46</sup> The straunge chil-

dren shall fayle, and be frayed out of their habitacions. <sup>47</sup> The Lorde lyueth: and blessed be my stronge helper, and praysed be the God of my saluaciō. <sup>48</sup> Euē the God which seeth that I be auenged, & subdueth the people vnto me. <sup>49</sup> It is he that delyuereth me from my (cruell) enemyes, and setteth me vp aboue myne aduersaries: thou shalt rydd me from the wycked man. <sup>50</sup> For thys cause I wyl geue thanks vnto the (O Lorde) amonge the gentiles, & sing prayses vnto thy name. <sup>51</sup> Greate prosperite geueth he vnto his kynge, ād sheweth lounge kyndnesse vnto Dauid hys anoynted, ād vnto his sede for euermore.

## The . xix . Psalme.

CELI ENARRANT.

To the chaunter, a Psalme of Dauid.

**T**he heauens declare the glory of God, and the firmamēt sheweth hys handye worcke. <sup>2</sup> One daye telleth another, and one nyght certifyeth another. <sup>3</sup> There is nether speach ner language, but their voyces are herde amōg thē.

<sup>4</sup> Their sounde is gone out in to all landes, and their wordes in to the endes of yē



worlde. <sup>5</sup> In them hath he sett a tabernacle for the Sunne, which cometh forth as a brydegrome out of his chambre, & reioyleth as a giaunt to rſine his courſe. <sup>6</sup> It goeth forth from the vttemoſt parte of the heauen, and runneth about vnto the ende of it agayne, & there is nothinge hyd from the heate therof.

<sup>7</sup> The law of the Lord is a vndefyled law conuerting the ſoule. The teſtimony of the Lord is ſure, and geueth wiſdome vnto the ſymple. <sup>8</sup> The ſtatutes of y<sup>e</sup> Lord are right and reioyle the herte: the commaundement of the Lorde is pure, and geueth lyght vnto the eyes. <sup>9</sup> The feare of the Lord is cleane, and endureth for euer: the iudgmentes of y<sup>e</sup> Lorde are true and ryghteous all together.

<sup>10</sup> More to be deſyred are they then golde, yee then moch ſyne golde: ſweter alſo then hony, & the hony combe. <sup>11</sup> Morouer, by thē is thy ſeruaunt taught, & in keeping of them there is greate rewarde. <sup>12</sup> Who can tell, how oft he offendeth? Oh clenſe thou me fro (my) ſecrete fautes. <sup>13</sup> Kepe thy ſeruaſit alſo from preſumptuous ſynnes, leſt they get the dominion ouer me: ſo ſhall I be vndefyled, and innocent from the greate offence. <sup>14</sup> Let the wordes of my mouth, and the meditaciō of my herte be (allwaie) acceptable in thy ſight, <sup>15</sup> O Lord, my ſtrength & my redemer.

## The . xx . Psalme.

EXAUDIAT TE DOMINVS.

To the chaunter, a Psalme of Dauid.



He Lorde heare the in the daye of trouble, the name of the God of Jacob defend the. <sup>2</sup> Sende the helpe from the Sanctuary, and strength the out of Sion. <sup>3</sup> Remembre all thy offerynges, and accepte thy brent sacrifice. Sela. <sup>4</sup> Graunte the thy hertes desyre, & fulfill all thy mynde. <sup>5</sup> We will reioyse in thy saluacion, & triumphe in the name of the Lorde oure God: the Lorde perfourme all thy peticiōs. <sup>6</sup> Now knowe I, that the Lorde helpeth his anoynted, and will heare hym from hys holy heauen: euen with y<sup>e</sup> wholsome strēgth of his right hāde.

<sup>7</sup> Some put theyr trust in charettes, and some in horses: but we wyl remembre the name of the Lorde oure God. <sup>8</sup> They are brought downe ād fallen, but we are ryfen, and stande vp right. <sup>9</sup> Saue, Lorde, and he are vs, O kyng, when we call (vpon the.)

# The . xxi . Psalme.

DOMINE IN VIRTUTE TVA.

To the chaunter, a Psalme of Dauid.

**T**he kyng shall reioyce in thy strēgth  
 O Lorde, exceedynge glad shall he  
 be of thy saluaciō. <sup>2</sup> Thou hast ge-  
 uen hym his hertes desyre, and hast not de-  
 nied hym the request of hys lyppes. Sela.

<sup>3</sup> For thou shalt preuente him with y<sup>e</sup> bles-  
 synges of goodnes, ād shalt set a crowne of  
 pure golde vpon his heade. <sup>4</sup> He asked lyfe  
 of the, and thou gauest him a longe lyfe, euē  
 for euer and euer. <sup>5</sup> His honoure is greate  
 in thy saluacion: glory and great worshi-  
 pe shalt thou laye vpon him. <sup>6</sup> For thou shalt  
 geue him euerlastynge felycite, & make hym  
 glad wyth the ioye of thy countenaunce.

<sup>7</sup> And why? because the kyng putteth his  
 trust in the Lorde, & in the mercy of the most  
 hiest he shall not mysfary. <sup>8</sup> All thine ene-  
 myes shall fele thy hand: thy right hād shall  
 fynde out them that hate the. <sup>9</sup> Thou shalt  
 make them lyke a fyrre ouē in tyme of thy  
 wrath: the Lorde shall destroye them in hys  
 displeasure, and the fyre shall cōsume them.

<sup>10</sup> Their frute shalt y<sup>u</sup> roote out of y<sup>e</sup> earth, and their sede from amonge the chyl dren of men. <sup>11</sup> For they intēded myschese agaynst the, ād ymagyned soch a deuyce, as they are not able to perfourme. <sup>12</sup> Therfore shalt y<sup>u</sup> put them to flight, and the strynges of thy bowe shalt thou make ready agaynst the faces of them. <sup>13</sup> Be thou exalted, Lorde, in thyne awne strength: so wyll we synge and prayse thy power.

## The . xxii . Psalme.

DEVS DEVS MEVS.

To the Chaunter vpon the hynde of  
the dawnyng A Psalme of Dauid.

**M**y God, my God (take vpon me) why hast thou forsaken me: ād art so farre fro my health, and from the wordes of my complaynte? <sup>2</sup> O my God, I crye in y<sup>e</sup> daye tyme, but thou hearest not: and in the night season also I take no rest. <sup>3</sup> And thou contynuest holy, O thou worshyppe of Israel. <sup>4</sup> Our fathers hoped in the: they trusted in the, and thou dyddest delpyer them.

<sup>5</sup> They called vpon the, and were helped: they put their trust in the, and were not con-

founded. <sup>6</sup> But as for me, I am a worme & no mā: a very scorne of men & the outcast of the people. <sup>7</sup> All they y<sup>e</sup> se me, laugh me to scorne: they shote out their lippes, ād shake y<sup>e</sup> heade. <sup>8</sup> He trusted in God, let him deliuer him: let him deliuer him, yf he wyll haue him. <sup>9</sup> But y<sup>u</sup> art he y<sup>e</sup> toke me out of my mothers wombe: thou wast my hope, when I hanged yet vpon my mothers brestes.

<sup>10</sup> I haue bene left vnto y<sup>e</sup> euer sence I was borne: thou art my God, euen fro my mothers wombe. <sup>11</sup> D go not fro me, for trouble is harde at hande, & here is none to helpe me. <sup>12</sup> Greate oren are come about me, fatt bulles of Basan close me in on euery syde.

<sup>13</sup> They gape vpo me with their mouthes, as it were a rampynge and roarynge lyon.

<sup>14</sup> I am powred out lyke water, & all my bones are out of ioynt, my hert also in the middest of my body is euen lyke meltynge ware. <sup>15</sup> My strength is dried vp lyke a potsherde, & my tūge cleueth to my goomes: and thou shalt bring me into the dust of death.

<sup>16</sup> For (many) dogges are come about me, & the coucell of the wicked laye seage agaynst me. <sup>17</sup> They pearced my handes and my fete, I maye tell all my bones, they stonde starynge and lokynge vpon me.

<sup>18</sup> They parte my garmētes amōg them,

and cast lottes vpon my vesture. <sup>19</sup> But be not y<sup>e</sup> farre fro me, O Lord: thou art my succoure, haste the to helpe me. <sup>20</sup> Delyuer my soule from the swearde, my dearlyng frō the power of the dogge. <sup>21</sup> Saue me frō the lyons mouth: thou hast heard me also from amōge the hornes of the vnicornes. <sup>22</sup> I wyll declare thy name vnto my brethren: in the myddest of y<sup>e</sup> cōgregaciō wyll I prayse the.

<sup>23</sup> O prayse y<sup>e</sup> Lord ye y<sup>e</sup> feare hī: Magnifye him all ye of y<sup>e</sup> sede of Iacob, & feare hī all ye sede of Israel. <sup>24</sup> For he hath not despyled ner abhorred y<sup>e</sup> lowe estate of y<sup>e</sup> poore: he hath not hyd his face from him, but whē he called vnto him, he herde him. <sup>25</sup> My prayse is of y<sup>e</sup> in the greate cōgregaciō, my vowes will I perfourme in the sight of them y<sup>e</sup> feare hym.

<sup>26</sup> The poore shall eate, & be satysfied: they y<sup>e</sup> seke after the Lord, shall prayse him: your herte shall lyue for euer. <sup>27</sup> All y<sup>e</sup> endes of y<sup>e</sup> worlde shall remēbre them selues, ād be turned vnto the Lord, & all y<sup>e</sup> kynreds of the nacions, shall worshippe before him. <sup>28</sup> For the kyngdom is y<sup>e</sup> Lordes, and he is the gouernoure among y<sup>e</sup> people. <sup>29</sup> All soch as be fat vpon earth haue eatē & worshipped. <sup>30</sup> All they y<sup>e</sup> go downe into y<sup>e</sup> dust, & lyue so hardly, shall knele before hī. <sup>31</sup> (My) Sede shall serue him: they shalbe counted vnto y<sup>e</sup> Lorde

for a generacyon. <sup>32</sup> They shall come and  
(the heauens) shall declare his ryghteousnes :  
vnto a people that shall be borne, whom the  
Lorde hath made.

## The . xliii . Psalme.

DOMINVS REGIT ME.

**T**he Lorde is my shepherde, therefore cā  
I lack nothing. <sup>2</sup> He shall fede me in a  
grene pasture, & leade me forth besyde  
the waters of comforte. <sup>3</sup> He shall conuerte  
my soule, & bryng me forth in the pathes of  
ryghteousnes for hys names sake. <sup>4</sup> Bee  
though I walke thorow y<sup>e</sup> valley of the sha-  
dow of death, I will feare no euell, for thou  
art w<sup>th</sup> me: thy rodde & thy staffe cōforte me.

<sup>5</sup> Thou shalt prepare a table before me a-  
gaynst them y<sup>e</sup> trouble me: y<sup>u</sup> hast anoynted  
my head with oyle, & my cuppe shalbe full.

<sup>6</sup> But (thy) louynge kyndnes and mercy  
shall folowe me all the dayes of my lyfe: & I  
will dwell in the house of the Lord for euer.

## The . xliiii . Psalme.

DOMINI EST TERRA.

A Psalme of David (in the first daye  
of the Sabbath.)

The earth is the Lordes, and all that  
therin is: the compase of the world, &  
they that dwell therin. <sup>2</sup> For he hath  
founded it vpon the sees, & prepared it vpon  
the floudes. <sup>3</sup> Who shall ascende into y<sup>e</sup> hill  
of the Lord? Or, who shall ryse vp in his ho-  
ly place? <sup>4</sup> Euen he that hath cleane handes &  
a pure hert: & y<sup>e</sup> hath not lifte vp his mynde  
vnto vanyte, ner sworne to disceauē (by  
neyboure.) <sup>5</sup> He shall receaue the blessinge frō  
the Lorde, and righteousnesse from the God  
of his saluacion. <sup>6</sup> This is the generacion  
of them that seke him, euen of thē y<sup>e</sup> seke thy  
face, O Iacob. Sela. <sup>7</sup> Lift vp y<sup>e</sup> hea-  
des O y<sup>e</sup> gates, & be y<sup>e</sup> lift vp, y<sup>e</sup> euerlastyng  
dores, and the kyng of glory shall come in.

<sup>8</sup> Who is this kyng of glory? It is the Lord  
stronge & myghtie, euen the Lorde myghtye  
in batell. <sup>9</sup> Lift vp y<sup>e</sup> heades (O y<sup>e</sup> ga-  
tes) and be y<sup>e</sup> lift vp y<sup>e</sup> euerlastyng dores, &  
the kyng of glory shall come in. <sup>10</sup> Who is



this kyng of glory? Euen the Lord of Hostes, he is the kyng of glory. Sela.

## The . xxv . Psalme.

AD TE DOMINE LEVAVI.

Of Dauid.



Unto the (O Lord) will I lyft vp my soule. My God, I haue put my trust in the: O lett me not be cōfounded, nether let myne enemyes triumphe ouer me.

<sup>2</sup> For all they that hope in the, shall not be a shamed: but soch as transgresse without a cause, shall be put to cōfusion. <sup>3</sup> Shewe me thy wayes, O Lord, and teach me thy pathes. <sup>4</sup> Leade me forth in thy trueth, & lerne me, for thou art the God of my saluacion: in the hath bene my hope all the daye longe.

<sup>5</sup> Call to remembraunce (O Lord) thy tender mercyes, and thy lounge kyndnesses, which haue bene euer of olde,

<sup>6</sup> Oh remembre not y<sup>e</sup> synnes & offences of my youth, but accordynge vnto thy mercy thynke vpo me (O Lord) for thy goodnesse.

<sup>7</sup> Gracious & ryghteous is the Lorde, therefore will he teach synners in the waye.

<sup>8</sup> The y<sup>e</sup> be meke, shall he gyde in iudgemēt:

and soch as be gentle, them shall he lerne his waye. <sup>9</sup> All the pathes of y<sup>e</sup> Lorde are mercy & truthe, vnto soch as kepe his couenaunt & his testimones. <sup>10</sup> For thy names sake, O Lord, be mercyfull vnto my synne, for it is greate. <sup>11</sup> What mā is he that feareth the Lorde? him shall he teach in the waye that he shall chose. <sup>12</sup> His soule shall dwell at ease, and his sede shall inheret the land. <sup>13</sup> The secreete of the Lorde is among them that feare him and he will shewe them is couenaunt.

<sup>14</sup> Myne eyes are euer lokynge vnto y<sup>e</sup> Lorde, for he shall plucke my fete out of the net.

<sup>15</sup> Turne the vnto me, and haue mercy vpon me: for I am desolate, and in misery. <sup>16</sup> The sorowes of my herte are enlarged: O bryng thou me out of my troubles. <sup>17</sup> Loke vpon myne aduersyte and misery, and forgeue me all my synne. <sup>18</sup> Consydre myne enemyes how many they are, and beare a malicious hate agaynst me. <sup>19</sup> O kepe my soule, and delyuer me: let me not be confounded, for I haue put my trust in the. <sup>20</sup> Let perfectnesse and ryghtuous dealynge wayte vpon me, for my hope hath bene in the. <sup>21</sup> Delyuer Israel, O God out of all his troubles.

The . xxvi . psalme.

IVDICA ME DOMINE.

(A psalme) Of Dauid, (Afore he was enbalmed.)

**B**E thou my iudge, O Lorde, for I  
haue walked innocently: my trust hath  
bene also in the Lorde, therefore shall  
I not fall. <sup>2</sup> Examē me, O Lord,  
& proue me: trie out my reynes ād my hert.

<sup>3</sup> For thy louyng kindnesse is before myne  
eyes, & I will walke in thy trueth. <sup>4</sup> I haue  
not dwelt w<sup>th</sup> vayne personnes, nether wyll  
I haue fellowship wyth the disceatfull. <sup>5</sup> I  
haue hated the congregacion of the wicked,  
and will not syt amonge y<sup>e</sup> vngodly. <sup>6</sup> I  
will walhe my hādes in innocēcy, O Lord,  
and so will I go to thyne aulter. <sup>7</sup> That I  
may shewe the voyce of thanks geuyng,  
and tell of all thy wonderous worckes.

<sup>8</sup> Lord, I haue loued the habitation of thy  
house, & the place where thy honoure dwel-  
leth. <sup>9</sup> O shutt not vp my soule w<sup>th</sup> the syn-  
ners, ner my lyfe with the bloudthurstye.

<sup>10</sup> In whose handes is wyckednesse & their  
ryght hande is full of gyftes. <sup>11</sup> But as for  
me I wyll walcke innocently: O deliuer

me, and be mercyfull vnto me. <sup>12</sup> My fote standeth right: I wyll prayse the Lorde in the congregacions.

## The . xxvii . Psalme.

DOMINVS ILLVMINATIO.

Of Dauid.

**T**he Lorde is my lyght and my saluacion: whom then shall I feare? the Lorde is the strength of my lyfe: for of whō then shall I be afrayed? <sup>2</sup> When the wycked (euen myne enemyes and my foes) came vpon me, to eate vp my flesh, they stōbled & fell. <sup>3</sup> Though an hoost of mē were layed agaynst me, yet shall not my hert be afrayed: and though there rose vp warre agaynst me, yet wyll I put my trust in hym. <sup>4</sup> One thyng haue I desired of y<sup>e</sup> Lord, which I wyll requyre: euen y<sup>e</sup> I may dwell in the house of y<sup>e</sup> Lorde all the dayes of my lyfe, to beholde the fayre beutie of the Lord, and to vyset his temple. <sup>5</sup> For in the tyme of trouble he shall hyde me in his tabernacle, yee in the secreete place of his dwelling shall he kepe me, & set me vp vpon a rocke of stone. <sup>6</sup> And now shall he lyft vp my

head aboue myne enemyes rounde aboute me. <sup>7</sup> Therefore wyll I offre in hys dwellinge, the oblacion of thākelgeuyng: I will synge and speake prayses vnto the Lorde.

<sup>8</sup> Herken vnto my voyce, O Lorde, when I crye vnto the: haue mercye vpon me, and heare me. <sup>9</sup> My hert hath talked of y<sup>e</sup>: Seke ye my face: thy face Lorde wyll I seke.

<sup>10</sup> D hyde not y<sup>u</sup> thy face fro me, ner cast thy seruast awaye in displeasure. <sup>11</sup> Thou hast bene my succoure, leaue me not, nether forsake me, O God of my saluacyon. <sup>12</sup> When my father and my mother forsake me, the Lord taketh me vp. <sup>13</sup> Teach me thy waye O lord, & leade me the ryght waye, because of myne enemyes. <sup>14</sup> Delyuer me not ouer into the will of myne aduersaryes, for there are false wytnesses rysen vp agaynst me, and soch as speake wronge. <sup>15</sup> I beleue verely to se the goodnesse of the Lorde in the lande of the lyving. <sup>16</sup> D tary thou y<sup>e</sup> Lordes leysure be stronge, and he shall cōforte thyne hert, and put thou thy trust in the Lorde.

## The . xxviii . Psalme.

AD TE DOMINE CLAMABO.

A Psalme of Dauid.



Vnto the wyll I crye, O Lorde my strength: thyncke no scorne of me, lest, yf thou make the as though thou herdest not, I become lyke thē, that go downe into the pytte. <sup>2</sup> Heare the voyce of my humble petitions, when I crye vnto the, whā I holde vp my hādes towarde the mercy seate of thy holy tēple. <sup>3</sup> O plucke me not awaye (neither destroye me) with the vngodly & wicked doers whych speake frendly to theyr neyghbours, but ymagyn myschefe in their hertes. <sup>4</sup> Rewarde them accordynge to their dedes, and accordynge to the wyckednesse of their awne inuencions. <sup>5</sup> Recompense them after the worcke of their hādes: paye them that they haue deserued. <sup>6</sup> For they regarde not the worckes of the Lorde, ner the operaciō of his handes: therefore shall he breake thē downe, & not buylde them vp. <sup>7</sup> Praise be the Lorde, for he hath herde the voyce of myne humble peticyons.

<sup>8</sup> The Lorde is my strength, & my shyld:

my hert hath trusted in him, & I am helped  
therfore my herte daunseth for ioye, and in  
my songe wyll I prayse hym. <sup>9</sup> The Lor-  
de is their strength and he is the wholsome  
defence of his anoynted. <sup>10</sup> D Saue thy peo-  
ple, & geue thy blessing vnto thyne enheri-  
taunce: fede them, & sett them vp for euer.

## The . xxix . Psalme.

AFFERTE DOMINO.

A Psalme of Dauid. (at the perfourmyng of the  
Tabernacle.

**B**ring vnto the Lorde (O ye mightie)  
(bring yong rammes vnto the Lorde) ascribe  
vnto the Lorde worshippe & strength.

<sup>2</sup> Geue the Lord the honoure due vnto his  
name: worshippe the Lord with holy wor-  
shippe. <sup>3</sup> It is the Lorde that commaun-  
deth ye waters: It is the glorious God that  
maketh the thonder: <sup>4</sup> it is the Lord that ru-  
leth the see. The voyce of the Lorde is  
mightye in operacion, the voyce of the Lor-  
de is a gloriuous voyce. <sup>5</sup> The voyce of  
the Lorde breaketh the Cedre trees: yee  
the Lorde breaketh the Ceders of Libanus.

<sup>6</sup> He made them also to skyppe lyke a

Calfe: Libanus also, and Syron lyke a yonge vnycorne. <sup>7</sup> The voyce of the Lorde deuydeth the flames of fyre: the voyce of the Lorde, maketh the wildernesse, yee the Lord maketh the wildernesse of Cades.

<sup>8</sup> The voyce of the Lord maketh the hyndes to bring forth yong & discouereth y<sup>e</sup> thicke bushes: in his tēple doth euery mā speake of his honoure. <sup>9</sup> The Lord sitteth aboue the water floude, & the Lord remayneth a kyng for euer. <sup>10</sup> The Lord shall geue strēgth vnto his people, the Lord shall geue his people the blessinge of peace.

## The . xxx . Psalme.

EXALTABO TE DOMINE.

A Psalme and songe of the dedicacyon of the house of Dauid.



Will magnifie the, O Lord, for thou hast set me vp, & not made my foes to triumphe ouer me.

<sup>2</sup> O Lord my God, I cried vnto the, and thou hast healed me.

<sup>3</sup> Thou Lord hast brought my soule out of hell: y<sup>u</sup> haste kepte my lyfe, from them that go downe to the pytte. <sup>4</sup> Singe prayes vnto



the Lord (O ye saintes of his), & geue thākes vnto him for a remembraunce of his holynesse. <sup>5</sup> For hys wrath endureth but the twinkling of an eye, & his pleasure is in lyfe: heuynesse maye endure for a night, but ioye cōmeth in the mornynge. <sup>6</sup> And in my prosperite, I sayde: I shall neuer be remoued: y<sup>u</sup> Lord of thy goodnesse hadst made my hill so stronge. <sup>7</sup> Thou dyddest turne thy face (fro me) and I was troubled. <sup>8</sup> Then cryed I vnto the, O Lorde, & gat me to my Lorde right hūbly. <sup>9</sup> What profyt is there in my bloude, whan I go downe to the pytte? <sup>10</sup> Shall the dust geue thanckes vnto y<sup>e</sup>? Or shal it declare thy trueth? <sup>11</sup> Heare, O Lord, and haue mercy vpon me: Lorde be thou my helper. <sup>12</sup> Thou hast turned my heuynesse in to ioye: thou hast put off my sack cloth, & girded me w<sup>th</sup> gladnesse. <sup>13</sup> Therefore shall (euer y good man) synge of thy prayse without ceassing: O my God, I wyll geue thanckes vnto the for euer.

## The . xxxi . psalme.

IN TE DOMINE SPERAVI.

To the chaunter a Psalm of Dauid.

**I**n the, O Lorde, haue I put my trust :  
 let me neuer be put to cōfusyon : dely-  
 uer me ī thy righteousnesse. <sup>2</sup> Bowe  
 downe thine eare to me, make haste to deli-  
 uer me : <sup>3</sup> be thou my strong rocke and a house  
 of defence, y<sup>e</sup> thou mayest saue me. <sup>4</sup> For y<sup>e</sup>  
 art my stronge holde, & my castel: Be thou  
 also my gide, & leade me for thy names sake  
<sup>5</sup> Drawe me out of the nett that they haue  
 layed priuely for me, for y<sup>e</sup> art my strength.

<sup>6</sup> Into thy handes I cōmende my sprete :  
 For thou hast delyuered me, O Lorde thou  
 God of trueth. <sup>7</sup> I haue hated thē y<sup>e</sup> holde of  
 superstitious vanities, & my trust hath bene  
 in the Lorde. <sup>8</sup> I wyll be glad and reioyse  
 in thy mercy: for y<sup>e</sup> hast consydered my trou-  
 ble, and hast knowne my soul in aduersyte.

<sup>9</sup> Thou hast not shut me vp in to the hāde  
 of the enemye, but hast set my fete in a large  
 rowme. <sup>10</sup> Haue mercy vpon me, O Lorde,  
 for I am in trouble, & myne eye is cōsumed  
 for very heynesse, yee my soule & my body.

<sup>11</sup> For my lyfe is wahren olde wyth heuynesse, & my yeares with mournynge. <sup>12</sup> My strength fayleth me because of myne iniquite, and my bones are corrupte. <sup>13</sup> I became a reprove among all myne enemyes, but specially among my neyghbours, and they of myne acquayntaunce were afrayed of me: & they that did se me without, coueyed them selues fro me. <sup>14</sup> I am cleane forgotten and out of mynde, as a deed man: I am become lyke a brokē vessell. <sup>15</sup> For I haue herde y<sup>e</sup> blasphemynge of y<sup>e</sup> multitude; euery mā abhorreth me whyle they conspyre together agaynst me, & are purposed to take awaye my lyfe. <sup>16</sup> But my hope hath bene in the, O Lorde, I haue sayed: thou art my God. <sup>17</sup> My tyme is in thy hāde: deliuer me from the hāde of myne enemyes, and from them that persecute me.

<sup>18</sup> Shewe thy seruānt the light of thy countenaunce, and saue me for thy mercyes sake.

<sup>19</sup> Let me not be confounded, O Lorde, for I haue called vpon the: let the vngodly be put to confusion, and be put to silence in y<sup>e</sup> graue.

<sup>20</sup> Let the lyenge lypes be put to silence, which cruelly, disdainfully, & despytefully, speake agaynst y<sup>e</sup> righteous. <sup>21</sup> O how pleasetfull are thy goodes, which thou hast layed vp, for them y<sup>e</sup> feare the? and that thou hast prepared for them, y<sup>e</sup> put their trust in y<sup>e</sup>, eue

before y<sup>e</sup> sonnes of men? <sup>22</sup> Thou shalt hyde them priuely by thine awne presence frō the prouokinges of all mē: y<sup>u</sup> shalt kepe them secretly in thy tabernacle, frō the strife of tonges. <sup>23</sup> Thankes be to the Lorde, for he hath shewed me maruelous greate kyndnesse in a stronge citie. <sup>24</sup> And when I made hast, I sayde: I am cast out of thy sight. <sup>25</sup> Neuertheles, thou herdest the voyce of my prayer, when I cryed vnto the. <sup>26</sup> O loue the Lord (all y<sup>e</sup> his sainctes) for the Lord preferueth them that are saythfull, and plenteously rewardeth he the proude doer. <sup>27</sup> Be strōg, & he shall stablish your heart, all y<sup>e</sup> that put your trust in the Lorde.

## The . xxxii . Psalme.

BEATI QVORVM.

An instruccyon of Dauid.

**B**lessed is he, whose vnrpyghteousnesse is forgeuen, and whose synne is couered. <sup>2</sup> Blessed is the mā, vnto whō the Lorde imputeth no synne, and in whose sprete there is no gyle. <sup>3</sup> For while I helde my tonge, my bones consumed awaye thorow my daylye complaynyng. <sup>4</sup> For thy

hande is heuy vpon me daye and nyght, and my moysture is lyke, the drouth in Sommer. Sela. <sup>5</sup> I wyll knowledge my synne vnto the, and myne vnrightheousnesse haue I not hyd. <sup>6</sup> I sayd: I wyll confesse my synnes vnto the Lorde, and so thou forgauest the wyckednesse of my synne. Sela.

<sup>7</sup> For this shall euery one ye is godly, make hys prayer vnto the in due season, but in the greate water floudes they shall not come nye him. <sup>8</sup> Thou art my defēce, thou shalt preferue me from trouble: thou shalt compasse me about wyth songes of delyuerance. Sela. <sup>9</sup> I wyll enfourme the, and teach the in the waye wherein thou shalt go: and I wyll gyde the wyth myne eye. <sup>10</sup> Be not ye lyke horse and mule, whych haue no vnderstādyng. Whose mouthes must be holdē wyth byt and brydle, lest they fall vpon the. <sup>11</sup> Greate plagues remayne for the vngodly, but who so putteth hys trust in the Lorde, mercy embraceth hym on euery syde.

<sup>12</sup> Be glad, O ye righteous, and reioyse in the Lorde: and be ioyfull all ye that are true of hert.

## The . xxxiii . Psalme.

EXVLTA TE IVSTI IN DOMINO.

**R**Eioyse in y<sup>e</sup> Lorde, O ye righteous, for it be commeth well the iust to be thankfull. <sup>2</sup> Prayse the Lord wyth harpe: synge psalmes vnto hym wyth the lute, & instrumēt of ten strynges. <sup>3</sup> Synge vnto the Lorde a new songe, synge prayses lustely (vnto hym) wyth a good corage.

<sup>4</sup> For the worde of the Lorde is true, and all hys worckes are faythfull. <sup>5</sup> He loueth ryghteousnes and iudgmēt: the earth is full of the goodnesse of the Lorde. <sup>6</sup> By the worde of the Lorde were the heauē's made, and all the hostes of them by the breth of his mouth. <sup>7</sup> He gathereth the waters of y<sup>e</sup> see together as it were vpon a heape, and layeth vp y<sup>e</sup> depe in secret. <sup>8</sup> Let all y<sup>e</sup> earth feare the Lorde: stande in awe of hym, all ye that dwell in the worlde. <sup>9</sup> For he spake, and it was done: he commaunded, and it stode fast. <sup>10</sup> The Lorde bryngeth the counsell of the heithen to naught, and maketh the deuices of y<sup>e</sup> people, to be of none effecte. (and casteth out the counsels of Prynces.)

<sup>11</sup> The counsell of the Lorde shall endure for euer, and the thoughtes of his herte from generacyon to generacyon. <sup>12</sup> Blessed are the people whose God is the Lord Jehouah, and blessed are the folcke that haue chosen hym to be theyr inheritaunce. <sup>13</sup> The Lorde looked downe from heauen, and behelde all the chyldren of men: from the habitacyon of hys dwellynge, he consydreth all them that dwell in the erth. <sup>14</sup> He fashyoneth all y<sup>e</sup> her-tes of them, & vnderstandeth all their wor-kes. <sup>15</sup> There is no kyng that can be saued by the multytude of an hoost, nether is any mightye man delyuered by moch strength. <sup>16</sup> A horse is counted but a vayne thyng to saue a man, neither shall he delyuer any mā by his greate strength. <sup>17</sup> Behold, the eye of the Lorde is vpon them that feare hym, and vpon them that put their trust in hys mer-cy. <sup>18</sup> To delyuer theyr soules from death, & to fede them in the tyme of dearth. <sup>19</sup> Oure soule hath patiently taried for y<sup>e</sup> Lord, for he is oure helpe and oure shyld. <sup>20</sup> For oure herte shall reioyse in hym, because we haue hoped in hys holy name. <sup>21</sup> Let thy mercy- full kyndnesse, O Lord, be vpon vs, lyke as we haue put oure trust in the.

## The . xxxiiii . Psalme.

BENEDICAM DOMINVM.

Of Dauid, when he chaunged hys speche  
before Abimelech: which droue hym  
awaye and he departed.

**W**ill allwaye geue thanckes vnto the  
Lorde, hys prayse shall euer be in my  
mouth. <sup>2</sup> My soule shall make her  
boast in the Lord: the humble shall heare ther-  
of, and be glad. <sup>3</sup> I prayse the Lorde with  
me, and let vs magnifie his name together.

<sup>4</sup> I sought y<sup>e</sup> Lord, & he hearde me, yee he  
delyuered me out of all my feare. <sup>5</sup> They  
had an eye vnto him, & were lightened, and  
their faces were not ashamed. <sup>6</sup> Lo y<sup>e</sup> poore  
cryeth, & the Lorde heareth hym, yee and sa-  
ueth hym out of all hys troubles. <sup>7</sup> The  
Aungell of the Lord tarieth rounde aboute  
them that feare him, and delyuereth them.

<sup>8</sup> Taste and se, how gracious the Lorde is,  
blessed is y<sup>e</sup> man that trusteth in hym. <sup>9</sup> I  
feare the Lord, ye that be his sayntes: for  
they that feare him, lacke nothinge. <sup>10</sup> The  
lyons do lacke, and suffre hunger, but they  
which seke the Lord, shall want no maner of



thing that is good. <sup>11</sup> Come ye childrē, ād her-  
ken vnto mē, I will teach you y<sup>e</sup> feare of the  
Lord. <sup>12</sup> What mā is he y<sup>e</sup> lysteth to lyue,  
& wolde fayne see good dayes? <sup>13</sup> Kepe thy  
tonge from euell, & thy lippes, y<sup>e</sup> they speake  
no gile. <sup>14</sup> Eschue euell, & do good: seke peace  
and ensue it. <sup>15</sup> The eyes of y<sup>e</sup> Lord are ouer  
the righteous, & his cares are opē vnto their  
prayers. <sup>16</sup> The cōsuetudine of the Lorde is  
agaynst them y<sup>e</sup> do euell, to rote out y<sup>e</sup> remē-  
braunce of thē frō of the earth. <sup>17</sup> The righ-  
teous crye, & the Lord heareth thē, & delyue-  
reth them out of all their troubles. <sup>18</sup> The  
Lord is nye vnto thē y<sup>e</sup> are of a cōtryte hert,  
ād will saue soch as be of an humble sprete.

<sup>19</sup> Greate are y<sup>e</sup> troubles of the righteous,  
but the Lorde delyuereth hym out of all.

<sup>20</sup> He kepeth all his bones, so that not one  
of them is broken. <sup>21</sup> But myffortune shall  
slaye the vngodly, and they that hate the  
ryghteous, shalbe desolate. <sup>22</sup> The Lorde  
delyuereth the soules of hys seruauntes: ād  
all they that put theyr trust ī him shallnot  
be destitute.

## The . xxxv . Psalm.

IVDICA DOMINE NOCENTES.

Of Dauid.

**P**Leate thou my cause, O Lord, with them that stryue with me: and fyght thou agaynst thē that fyght agaynst me. <sup>2</sup> Laye hande vpon the shyldē ād bukler, and stāde vp to helpe me. <sup>3</sup> Bring forth the speare, & stoppe the waye agaynst them that persecute me: saye vnto my soule: I am thy saluacyon. <sup>4</sup> Let them be confounded and put to shame, that seke after my soule: let them be turned back, and brought to cōfusyon, that ymagyn myschefe for me.

<sup>5</sup> Let thē be as the dust before y<sup>e</sup> wynde, and the aungell of the Lorde scaterynge thē.

<sup>6</sup> Let theyr waye be darcke and slippery, and let the aungell of the Lorde persecute them. <sup>7</sup> For they haue pryuely layed their net to destroye me w<sup>o</sup>ut a cause, yee euē w<sup>o</sup>ut a cause haue they made a pytte for my soule. <sup>8</sup> Let a soden destruccyon come vpon hym vnawares: & hys net y<sup>e</sup> he hath layed priuely, catch hym selfe, that he maye fall into hys awne myschefe. <sup>9</sup> And my soule

be ioyfull in the Lord: it shall reioyse in his saluacyon. <sup>10</sup> All my bones shall saye: Lorde, who ys lyke vnto the? whych delyuereth the poore from hym that is to stronge for hym, yee the poore and hym that is in misery, frō him y<sup>e</sup> spoyleth hī. <sup>11</sup> Falsse wytnesse dyd ryse vp: they layed to my charge, thinges that I knowe not. <sup>12</sup> They rewarde me euell for good, to the greate dyscomforte of my soule. <sup>13</sup> Neuerthelesse, when they were syck, I put on a sack cloth: and humbled my soule wyth fastynge, and my prayer shall turne into myne awne bosome

<sup>14</sup> I behaued my selfe as though it had bene my frende or my brother, I wente heuely, as one that mourneth for hys mother.

<sup>15</sup> But in myne aduersyte they reioysed, ād gathered them together: Yee the very abiectes came together agaynst me vnawares, makynge mowes at me, and ceassed not. <sup>16</sup> Wyth the flattrers were busy mockers, which gnasshed vpon me wyth theyr teeth; <sup>17</sup> Lorde, how long wylt thou loke vpon thys? O delyuer my soule from the wycked rumoures of them, ād my dearyng from the lyons? <sup>18</sup> So wyl I geue the thanks in the greate congregacyon, I wyl prayse the amonge moche people.

<sup>19</sup> O let not them that are myne enemyes

triumphe ouer me for naught: nether let them wycke wyth theyr eyes, that hate me wythout a cause. <sup>20</sup> And why? theyr comening is not for peace, but they ymagyn disceatfull wordes agaynst them that are quyet in the lande. <sup>21</sup> They gaped vpon me wyth theyr mouthes, and sayd: fye on on the, fye on the: we dyd se it wyth oure eyes. <sup>22</sup> Thys thou hast sene, O Lorde: holde not thy tonge then, go not farre frome, O Lorde. <sup>23</sup> Awake and stande vp: auēge thou my cause, my God, ād my Lorde. <sup>24</sup> Iudge me, O Lorde my God, accor- dyng to thy rightuousnesse, and let them not tryūphe ouer me. <sup>25</sup> Let them not saye in theyr hertes: there there, so wolde we haue it: nether lett them saye: we haue ouer- come hym. <sup>26</sup> Let them be put to cōfution & shame, y<sup>e</sup> together reioyse at my trouble: let them be clothed with rebuke ād dishonoure, that boast them selues agaynst me. <sup>27</sup> Let them be glad and reioyse, that fauoure my ryghteous dealynge: yee let them saye all- waye: blessed be the Lord, whych hath pleasure in the prosperyte of hys seruaint.

<sup>28</sup> And as for my tonge, it shalbe talkyng of thy ryghteousnesse and of thy prayse all the daye long.

The . xxxvi . Psalme.

DIXIT INIVSTVS.

To the Chaunter, of Dauid the ser-  
uaunt of the Lorde.

**M**hert sheweth me the wyckednesse of  
the vngodly, that there is no feare  
of God before hys eyes. <sup>2</sup> For he fla-  
treth hym selfe in hys owne syght, tyll hys  
abhomynable synne be founde out. <sup>3</sup> The  
wordes of his mouth are vnryghteous, and  
full of disceate: he hath left of to behaue him  
selfe well and to do good. <sup>4</sup> He ymagy-  
neth myschefe vpon hys bedd, and hath set  
hym selfe in no good waye, nether doth he  
refuse any thyng that is euell. <sup>5</sup> Thy  
mercy, O Lorde reacheth vnto the heauen,  
and thy faythfulnesse vnto the cloudes.

<sup>6</sup> Thy ryghtuousnesse standeth lyke the  
stōg mountaynes: thy iudgemētes are lyke  
the greate depe. <sup>7</sup> Thou Lorde wilt pre-  
serue both man and beest. How excellent  
is thy mercy, O God? and the chyl dren of  
men shall put their trust vnder the shadowe  
of thy wynges. <sup>8</sup> They shalbe satysfied  
wyth the plenteousnesse of thy house, and

thou shalt geue them dryncke of thy pleasures, as out of the ryuer. <sup>9</sup> For with the is the well of lyfe, and in thy lyght, shall we se lyght. <sup>10</sup> ¶ I sprede forth thy louyng kyndnesse vnto them that knowe the, and thy ryghtuousnesse vnto them that are true of hert. <sup>11</sup> ¶ I let not the fote of pryde come agaynst me: and let not the hand of the vngodly cast me downe. <sup>12</sup> There are they fallen (all) that worcke wyckednesse; they are cast downe, and shall not be able to stande.

## The . xxxvii . Psalme.

NOLI EMVLARI.

A Psalme of Dauid.

**R**et not thy self because of the vngodly: nether be y<sup>u</sup> enuyous agaynst the euell doers. <sup>2</sup> For they shall soone be cut downe lyke y<sup>e</sup> grasse, and be wythered euen as the grene herbe. <sup>3</sup> Put thou thy trust in the Lorde, and be doinge good: dwell in the lande, and verely thou shalt be fedd. <sup>4</sup> Delyte thou in the Lorde, and he shall geue the thy hertes desyre. <sup>5</sup> Commytte thy waye vnto the Lorde, and put thy trust in hym, & he shall brynge it to passe. <sup>6</sup> He shall make

thy rightuousnesse as cleare as the light, and thy iust dealing as the noone daye. <sup>7</sup> Holde the still in the Lorde, and abyde pacyently vpon him: but greue not thy selfe at hym, whose waye doth prospere, and that doth after euell counsels. <sup>8</sup> Leaue of fro wrath, and let go displeasure, frett not thy self, els shalt thou be moued to do euell. <sup>9</sup> Wicked doers shalbe roted out: and they that pacyently abyde the Lorde, shall enheret the lande. <sup>10</sup> Yet a lytle whyle, and the vngodly shalbe clene gone: thou shalt loke after hys place, and he shalbe awaye. <sup>11</sup> But the meke spreted shall possesse the earth, and shalbe refreshed in moch rest. <sup>12</sup> The vngodly seeketh counsell agaynst the iust, and gnaseth vpon hym with his tethe. <sup>13</sup> The Lord shall laughe hym to scorne, for he hath sene, that his daye is comynge. <sup>14</sup> The vngodly haue drawen out the swerde, and haue bended their bowe, to cast downe the poore and needye, and to slaye soch as be of a ryght conuersacion. <sup>15</sup> Their swerde shall go thorowe their awne herte, and their bowe shalbe broken. <sup>16</sup> A small thinge that the rightuous hath, is better then greate ryches of the vngodly. <sup>17</sup> For the armes of the vngodly shalbe broken, and the Lorde upholdeth the ryghtuous. <sup>18</sup> The Lorde knoweth y<sup>e</sup> dayes

of the godly, and their inheritaunce shall endure for euer. <sup>19</sup> They shall not be confounded in the perelous tyme, and in the dayes of derth they shall haue ynough. <sup>20</sup> As for the vngodly, they shall peryshe: and the enemyes of the Lorde shall consume, as the fatt of lambes: yee euen as the smoke shall they consume awaye. <sup>21</sup> The vngodly boroweth and payeth not agayne, but the rightuous is mercifull & lyberall. <sup>22</sup> Soch as be blessed of God, shall possesse the lande, and they that be cursed of hym, shalbe roted out.

<sup>23</sup> The Lord ordreth a good man's goinge, and maketh his waye acceptable to hym selfe.

<sup>24</sup> Though he fall, he shall not be cast awaye, for the Lord vpholdeth him with his hande. <sup>25</sup> I haue bene yonge, and now am olde: and yet sawe I neuer the rightuous forsaken, ner hys sede to seke theyr bread.

<sup>26</sup> The ryghtuous is euer mercifull, & lendeth, and his sede is blessed. <sup>27</sup> Fle from euell, and do the thyng that is good, and dwell for euer. <sup>28</sup> For the Lorde loueth the thyng that is ryght, he forsaketh not hys people godly, but they are preserued for euermore: <sup>29</sup> (The vnrighteous shalbe punished) as for the sede of the vngodly, it shalbe roted out.

<sup>30</sup> The ryghtuous shall inherett the lande, and dwell therein for euer. <sup>31</sup> The mouth



of the rightuous is exercised in wysdome, and his tonge wilbe talkyng of iudgment.

<sup>32</sup> The lawe of his God is in his hert, and his goynges shall not slyde. <sup>33</sup> The vngodly seyth the ryghtuous, and seketh occasyon to slaye hym. <sup>34</sup> The Lord wyll not leaue hym in hys hande, ner condempne him whē he is iudged. <sup>35</sup> Hope thou in the Lord, and kepe his waye and he shall promote the, that thou shalt possesse the lande: when the vngodly shall perishe, thou shalt se it. <sup>36</sup> I my selfe haue sene the vngodly in great power, and florishinge lyke a grene baye tree: <sup>37</sup> and I went by, and lo, he was gone: I sought him, but (hys place) coulde no where be found.

<sup>38</sup> Kepe innocency, and take hede vnto the thyng that is ryght, for that shall brynge a man peace at the last. <sup>39</sup> As for the transgressours, they shall peryshe together, and the vngodly shall be roted out at the last.

<sup>40</sup> But the saluaciō of the ryghtuous cometh of the Lord, which is also their strēgth in the tyme of trouble. <sup>41</sup> And the Lorde shall stande by them, and saue them: he shall delyuer them from the vngodly, and shall saue them, because they put theyr trust in hym.

## The . xxxviii . Psalme.

DOMINE NE IN FVRORE.

A Psalme of Dauid for remembraunce.

**P**Ut me not to rebuke (O Lorde) in thine anger: nether chasten me in thy heuy displeasure. <sup>2</sup> For thyne arowes styck fast in me, and thy hande presseth me sore. <sup>3</sup> There is no health in my flesh, because of thy displeasure: nether is there anye rest in my bones, by reason of my synne.

<sup>4</sup> For my wyckednesses are gone ouer my heade, and are lyke a sore burthen, to heuy for me to beare. <sup>5</sup> My woundes syncke & are corrupt, thorow my folyshnesse. <sup>6</sup> I am brought into so greate trouble and misery, that I go mournynge all the daye longe.

<sup>7</sup> For my loynes are fylled with a sore disease, and there is no whole parte in my body. <sup>8</sup> I am feble and sore smytten, I haue roared for the very disquyetnes of my hert.

<sup>9</sup> Lorde, thou knowest all my desyre, & my gronynge is not hyd from y<sup>e</sup>. <sup>10</sup> My hert pā-teth, my strenght hath fayled me, & the syght of myne eyes is gone fro me. <sup>11</sup> My louers

and my neyghbours dyd stāde lokynge vpo  
my trouble, & my kynsmen stode a farre of.

<sup>12</sup> They also that sought after my life, layed  
snares for me: and they that went aboute to  
do me euell, talked of wickednesse, & ymagi-  
ned disceate all y<sup>e</sup> daye longe. <sup>13</sup> As for me,  
I was lyke a deafe mā & herde not: & as one  
y<sup>e</sup> is domme, which doth not opē his mouth.

<sup>14</sup> I became euē as a man that heareth not:  
and in whose mouth are no reprofes. <sup>15</sup> For  
in the, O Lorde, haue I put my trust, thou  
shalt answere for me, O Lord my God. <sup>16</sup> I  
haue required, y<sup>e</sup> they (euen my enemyes) shuld  
not triumph ouer me: for whā my fote slyp-  
te, they reioysed greatly agaynst me. <sup>17</sup> And  
I truly am set in the plage, ād my heuinesse  
is euer in my syght. <sup>18</sup> For I wyll confesse  
my wickednesse, and be sory for my synne.

<sup>19</sup> But myne enemyes lyue & are mightie: &  
they that hate me wrongfully, are many in  
nombre. <sup>20</sup> They also that reward euell for  
good are agaynst me, because I folowe the  
thyng that good is. <sup>21</sup> Forsake me not (O  
Lorde my God.) Be not thou farre fro me.

<sup>22</sup> Hastie the to helpe me, O Lord (God) my  
saluacion.

## The . xxxix . Psalme.

DIXI, CVSTODIAM VIAS.

To the chaunter Jeduthun,  
a Psalme of Dauid.

**I** Sayde: I will take hede to my wayes,  
<sup>1</sup> I offend not in my tonge. <sup>2</sup> I will  
 kepe my mouth (as it wer w<sup>e</sup> a bridle)  
 while the vngodly is in my sight. <sup>3</sup> I helde  
 my tonge, & spake nothing, I kepte sylence  
 yee euen frō good wordes, but it was payne  
 & grefe to me. <sup>4</sup> My hert was hote within  
 me, and whyle I was thus musyng, the fyre  
 kyndled: and (at the last) I spake with my  
 tonge: <sup>5</sup> Lord, let me know myne ende,  
 and the nombre of my dayes: that I may be  
 certyfied how long I haue to lyue. <sup>6</sup> Be=  
 holde, thou hast made my dayes as it were a  
 spanne long, and myne age is euen as no=  
 thing in respecte of the: & verely euery man  
 lyuīg is all together vanite. Selah. <sup>7</sup> For  
 man walketh in a vayne shadowe, and dis=  
 quieteth him self in vayne: he heapeth vp ri=  
 ches and can not tell who shall gather thē.

<sup>8</sup> And now Lorde what is my hope? trulye  
 my hope is euen in the. <sup>9</sup> Delyuer me from

all myne offences, and make me not a rebuke  
vnto the foolish. <sup>10</sup> I became domme, & ope-  
ned not my mouth, for it was thy doyng.

<sup>11</sup> Take thy plage awaye fro me: I am euē  
consumed by the meanes of thy heuie hand

<sup>12</sup> When thou with rebukes dost chasten mā  
for sinne, thou makest his betwyte to cōsume  
awaye, like as it were a mothe. Euery man  
therfore is but vanite. Selah. <sup>13</sup> Heare  
my prayer, O Lorde, and with thyne eares  
conspydre my callinge: holde not thy peace at  
my teares. <sup>14</sup> For I am a strainger with the  
and a fogeourner, as all my fathers were.

<sup>15</sup> Oh spare me a lytle, that I maye recouer  
my strength, before I goo hence, and be no-  
more sene.

## The . xl . Psalme.

EXPECTANS EXPECTAVI.

To the chaunter, a Psalme of Dauid.



Wayted patiently for the Lord, &  
he enclyned vnto me: and hearde  
my calling. <sup>2</sup> He brought me al-  
so out of the horrible pitte, out of  
the myer & claye, and sett my fete  
vpon the rocke, and ordred my goynges.

<sup>3</sup> And he hath put a new sōg in my mouth, euen a thancksgewynge vnto oure God.

<sup>4</sup> Many shall se it, and feare, and shall put their trust in the Lorde. <sup>5</sup> Blessed is the man, that hath sette hys hope in the Lorde, and turned not vnto the proude, and to soch as go aboute with lyes. <sup>6</sup> O Lord my God greate are thy wonderous worckes, which thou hast done: like as be also thy thoughtes which are to vs warde: and yet there is no man that ordreth them vnto the. <sup>7</sup> If I wolde declare them, and speake of them, they shulde be moo then I am able to expresse. <sup>8</sup> Sacrifice and meat offerynge thou woldest not haue, but myne eares hast thou opened: <sup>9</sup> burnt offerynge and sacrifice for synne hast thou not required.

<sup>10</sup> Then sayd I: Lo, I come. In y<sup>e</sup> volume of the booke it is written of me, y<sup>e</sup> I shulde fulfyll thy will, O my God: I am content to do it: yee thy lawe is w<sup>i</sup>n my hert. <sup>11</sup> I haue declared thy ryghtuousnesse in the great cōgregation: Lo, I will not refrayne my lippes, O Lord, and y<sup>e</sup> y<sup>u</sup> knowest. <sup>12</sup> I haue not hyd thy ryghtuousnes within my hert, my talkynge hath bene of thy truth & of thy saluaciō <sup>13</sup> I haue not kept back thy louīg mercy, & truth frō the greate cōgregation. <sup>14</sup> Withdraw not thou thy mercy fro me O Lord, let

thy louinge kyndnesse and thy truth alwaye  
preferue me. <sup>15</sup> For innumerable troubles  
are come aboute me: my synnes haue taken  
soch holde vpon me, that I am not able to  
loke vp: yee they are mo in nombre then the  
heeres of my head, and my hert hath fayled  
me. <sup>16</sup> O Lorde, let it be thy pleasure to de-  
liuer me, make haste (O Lorde) to helpe me.

<sup>17</sup> Let them be ashamed and cōfounded toge-  
ther that seke after my soule to destroye  
it: let them fall backward and be put to re-  
buke, that wish me euell. <sup>18</sup> Let them be de-  
solate & rewarded w<sup>th</sup> shame, that saye vnto  
me: eye vpon the, eye vpon the. <sup>19</sup> Let all tho-  
se that seke the, be ioyfull and glad in the: and  
let soch as loue thy saluacion, saye allwaye:  
the Lord be praysted. <sup>20</sup> As for me, I am  
poore & neadie, but the Lorde careth for me.  
<sup>21</sup> Thou art my helper and redemer: make  
no longe tarynge (O my God.)

## The . xli . Psalme.

BEATVS QVI INTELLIGIT.

To the chaunter, a Psalme of Dauid.

**B**lessed is he y<sup>e</sup> cōsydreth y<sup>e</sup> poore  
 (and neady) y<sup>e</sup> Lorde shall delyuer him  
 in the tyme of trouble. <sup>2</sup> The Lorde  
 preferue him, & kepe him aliue: y<sup>e</sup> he maye be  
 blessed vpon earth, and delyuer not thou him  
 in to the will of his enemyes. <sup>3</sup> The Lorde  
 comforte hym, when he lyeth syck vpon his  
 bedd: make thou all his bedd in his sicknesse.

<sup>4</sup> I sayde: Lord be mercyfull vnto me, heale  
 my soule, for I haue synned agaynst the.

<sup>5</sup> Myne enemyes speake euell of me: when  
 shall he dye, & his name perish? <sup>6</sup> And yf he  
 come to se me, he speaketh vanite, & his hart  
 cōceaueth fallshode within him selfe: & whan  
 he commeth furth, he telleth it. <sup>7</sup> All myne  
 enemyes whisper to-gether agaynst me: euē  
 agaynst me do they ymagin this euell. <sup>8</sup> Let  
 the sentence of giltyngesse proceade agaynst  
 him: & now that he lyeth, let him ryse vp no-  
 more. <sup>9</sup> Yee, euen mine awne familier frend  
 whō I trusted (which dyd also eate of my  
 bred) hath layed greate wayte for me.



<sup>10</sup> But be thou mercyfull vnto me (O Lord) rayse y<sup>e</sup> me vp agayne, and I shall rewarde them. <sup>11</sup> By this I know thou fauourest me, that my enemye doth not triumphe agaynst me. <sup>12</sup> And whā I am in my health, y<sup>e</sup> vpholdest me, and shalt set me before thy face for euer. <sup>13</sup> Blessed be the Lorde God of Israel, worlde without ende, Amen, & Amen.

The . xlii . Psalme.

QVEMADMODVM.

To the chaunter, a monicpon of the  
sonnes of Corah.

**L**Ike as y<sup>e</sup> hert desyreth y<sup>e</sup> water brookes, so longeth my soule after the (O God.) <sup>2</sup> My soule is a thurstie for God, yee euen for the lyuing God: whē shall I come, to appeare before y<sup>e</sup> presēce of God? <sup>3</sup> My teares haue bene my meate daye & night, whyle they daylie saye vnto me: where is now thy God? <sup>4</sup> Now when I thincke there vpo I powre out my hert by my self: for I went with y<sup>e</sup> multitude, & brought thē forth vnto the house of God, <sup>5</sup> in the voyce of prayse and thanckesgeuyng, among such as kepe holy daye. <sup>6</sup> Why art thou so full of

heuynes (O my soule) and why art thou so  
 vniquiete within me? <sup>7</sup> Put thy trust i God,  
 for I will yet geue him thanks, for the help  
 of his countenance. <sup>8</sup> My God, my soule  
 is vexed within me: therefore will I remem-  
 bre the concerning the land of Iordane, and  
 the litle hyl of Hermonim. <sup>9</sup> One depe cal-  
 leth another because of y<sup>e</sup> noyse of thy wa-  
 ter pipes: all thy waues & stormes are gone  
 ouer me. <sup>10</sup> The Lord hath graunted his louig  
 kindnesse on y<sup>e</sup> daye tyme, & in the night sea-  
 son did I sing of him, & made my prayer vn-  
 to the God of my lyfe. <sup>11</sup> I will saye vnto 'y<sup>e</sup>  
 God of my strength why hast y<sup>u</sup> forgottē me:  
 why go I thus heuely, while the enemye op-  
 presseth me? <sup>12</sup> My bones are smytten asun-  
 der, whyle mine enemyes (that trouble me) cast  
 me in y<sup>e</sup> tethe, <sup>13</sup> Namely, while they saye dailie  
 vnto me: where is now thy God? <sup>14</sup> Why art  
 y<sup>u</sup> so vexed (O my soule) and why art y<sup>u</sup> so dis-  
 quieted within me? <sup>15</sup> I put thy trust i God,  
 for I will yet thanke him which is the helpe  
 of my countenance, and my God.

The . xliii . Psalme.

IVDICA ME DEVS, ET.



Geue sentence w<sup>t</sup> me (O God) & defende my cause agaynst y<sup>e</sup> vngodly people: Oh delyuer me frō the disceatfull ād wicked man. <sup>2</sup> For y<sup>u</sup> art the God of my strength: why hast y<sup>u</sup> put me from the? And why go I so heuely, whyle y<sup>e</sup> enemye oppreseth me? <sup>3</sup> Oh sēd out thy light & thy trueth y<sup>e</sup> they maye leade me & brynge me vnto thy holy hill, ād to thy dwellyng. <sup>4</sup> And that I maye go vnto the aulter of God, euen vnto the God of my ioye ād gladnesse, and vpon the harpe wyll I geue thankes vnto the (O God) my God. <sup>5</sup> Why art y<sup>u</sup> so heuy (O my soule) & why art thou so disquyeted w<sup>i</sup>thin me? <sup>6</sup> O put thy trust in God for I will yet geue him thankes which is the help of my countenaunce, and my God.

## The . xliiii . Psalme.

DEVS AVRIBVS NOSTRIS.

To the chaunter an instruccion of  
the sonnes of Corah.



**W**E haue herd w<sup>t</sup> oure eares (O God)  
oure fathers haue told vs, what  
thou hast done in their tyme of old.

<sup>2</sup> How y<sup>e</sup> hast dryuen out the Hei-  
then w<sup>t</sup> thy hande, and planted them in: how y<sup>e</sup>  
hast destroyed the nacions, & cast them out.

<sup>3</sup> For they gat not the lande in possession  
thorowe their awne swerde, nether was it  
their awne arme y<sup>e</sup> helped them. <sup>4</sup> But thy  
ryght hand, and thyne arme, and the lyght of  
thy countenaunce, because thou haddest a fa-  
uoure vnto thē. <sup>5</sup> Thou art my kyng (O  
God) sende helpe vnto Iacob. <sup>6</sup> Thorow  
the, wylle we ouerthrowe oure enemyes, & in  
thy name wylle we tread thē vnder that ryse  
vp agaynst vs. <sup>7</sup> For I wylle not trust in  
my bowe, it is not my swerde that shall help  
me. <sup>8</sup> But it is thou that sauest vs from  
oure enemyes, and puttest them to confusyon  
that hate vs. <sup>9</sup> We make oure boast of God  
all the daye longe, and will prayse thy name

for euer. Sela. <sup>10</sup> But now thou art farre of, and puttest vs to confusyon, and goest not forth wyth our armyes.

<sup>11</sup> Thou makest vs to turne our backs vpon our enemye, so that they whych hate vs, spoyle our goodes.

<sup>12</sup> Thou lettest vs be eaten vp lyke shepe, and hast scatred vs among the Heithen. <sup>13</sup> Thou sellest thy people for naught, & takest no moneye for the. <sup>14</sup> Thou makest vs to be rebuked of our neyghbours, to be laughed to scorne & had in derision, of them y<sup>e</sup> are round about vs. <sup>15</sup> Thou makest vs to be a by worde among the Heithen, & that the people shake their heades at vs. <sup>16</sup> My confusyon is daylye before me, & y<sup>e</sup> shame of my face hath couered me. <sup>17</sup> For the voyce of the sclaunderer & blasphemmer, for the enemye & auenger.

<sup>18</sup> And though all this be come vpon vs, yet do we not forgette y<sup>e</sup>, ner behaue our selues frowardly in thy couenaunt. <sup>19</sup> Oure hert is not turned backe, nether our steppes gone out of thy waye. <sup>20</sup> No not whan thou hast smitten vs in to the place of dragons, & couered vs with the shadow of deeth. <sup>21</sup> If we haue forgottē the name of our God, & holdē vp our hādes to eny straūg God. Shal not God search it out? for he knoweth y<sup>e</sup> very secretes of the hert. <sup>22</sup> For thy sake also are

we kylled all the daye long, and are counted  
 as thepe apoynted to be slayne. <sup>23</sup> Up Lorde  
 why sleepest thou? Awake, & be not absent from  
 vs for euer. <sup>24</sup> Wherefore hydest thou thy face,  
 & forgettest oure mysery & trouble? <sup>25</sup> For  
 oure soule is brought lowe euē vnto y<sup>e</sup> dust:  
 oure bely cleueth vnto the ground. <sup>26</sup> Aryse  
 and helpe vs, & delyuer vs for thy mercy sake.

## The . xlv . Psalme.

ERVCTAVIT COR MEVM.

To him that excelleth amonge the  
 lilies, an instruccion of the children  
 of Corah, a songe of loue.

**M**hert is endyting of a good matter  
 I speake of the thinges, which I ha-  
 ue made vnto the kyng: <sup>2</sup> My tong is  
 the penne of a ready wryter. <sup>3</sup> Thou art  
 fayrer then the children of men, full of grace  
 are thy lyppes, because God hath blessed the  
 for euer. <sup>4</sup> Gyrde the w<sup>th</sup> thy swerde vpon thy  
 thygh (O y<sup>e</sup> most mightye) accordinge to thy  
 worshipe and renowne. <sup>5</sup> Good lucke haue y<sup>e</sup>  
 w<sup>th</sup> thine honour, ryde on because of the word  
 of treueth, of mekenesse and righteousnes: and  
 thy ryght hand shall teach the terrible thyn-

ges. <sup>6</sup> Thy arowes are very sharpe, and the people shalbe subdued vnto the, euen in the myddest amonge the kynges enemyes.

<sup>7</sup> Thy seate (O God) endureth for euer: the scepter of thy kyngdome is a right scepter. <sup>8</sup> Thou hast loued righteousnesse, and hated iniquite: wherfore God (euē thy God) hath anoynted the with the oyle of gladnes aboute thy felowes. <sup>9</sup> All thy garmentes smell of myrrē, Aloes and Cassia, out of the yuerpe palaces, wher by they haue made the glad.

<sup>10</sup> Kynges daughters were amōg thy honorable wemē: vpon thy ryght hande dyd stāde y<sup>e</sup> quene in a vesture of gold (wrought about with dyuerse colours.) <sup>11</sup> Herkē (O daughter) and consydre: enclyne thine eare: forget also thine awne people, & thy fathers house. <sup>12</sup> So shall the king haue pleasure in thy bewtye, for he is thy Lorde (God) & worshippe thou him.

<sup>13</sup> And y<sup>e</sup> daughter of Tyre shall be there w<sup>th</sup> a gyfte, lyke as the ryche also amonge the people shall make their supplicacion before the. <sup>14</sup> The kynges daughter is all gloryous within, her clothyng is of wrought golde.

<sup>15</sup> She shalbe brought vnto the kyng in rayment of nedle worke: the virgins y<sup>e</sup> be hir felowes, shall beare hir company, and shalbe brought vnto the. <sup>16</sup> With ioye ād gladnesse shall they be brought, ād shall entre into the

kynges palace. <sup>17</sup> In steade of thy fathers yu shalt haue children, whom thou mayest make princes in all landes. <sup>18</sup> I will remembre thy name from one generacyon to another: therfore shall the people geue thanks vnto the, worlde without ende.

## The . xlii . Psalme.

DEVS NOSTER REFVGIVM.

To the chaunter, a songe for the children of Corah vpon Alamoth.



**G**od is our hope & strēgth: a very present helpe ī trouble. <sup>2</sup> Therfore will we not feare, though the erth be moued, & though the hylles be carped in y<sup>e</sup> myddest of the see. <sup>3</sup> Though y<sup>e</sup> waters therof rage and swell, & though the moſitaynes shake at the tēpest of y<sup>e</sup> same. Sela. <sup>4</sup> The ryuers of y<sup>e</sup> floude therof shall make glad y<sup>e</sup> cytie of God, y<sup>e</sup> holy place of y<sup>e</sup> tabernacles of y<sup>e</sup> most hyst. <sup>5</sup> God is in y<sup>e</sup> myddest of her, therfore shall she not be remoued: God shall help her, & y<sup>e</sup> right early. <sup>6</sup> The heithē make moch a doo & y<sup>e</sup> kyngdomes are moued: but God hath shewed his voyce, & y<sup>e</sup> earth shall melt awaye. <sup>7</sup> The Lord of Hostes is w<sup>th</sup> vs,



the God of Jacob is oure refuge. Sela. <sup>8</sup> Come hither, and beholde the worckes of the Lorde, what destruccyons he hath brought vpon the earth. <sup>9</sup> He maketh warres to ceasse in all y<sup>e</sup> worlde: he breaketh the bow & knappeth the speare in sonder, & burneth the charettes in the fyre. <sup>10</sup> We still then & know that I am God: I wyll be exalted amōg the heithen, and I wyll be exalted in the earth.

<sup>11</sup> The Lorde of hostes is with vs, the God of Jacob is oure defence. Sela.

## The . xlvii . Psalme.

OMNES GENTES PLAVIDITE.

To the chaunter, a Psalme for the  
children of Corah.



Clappe youre hādes together (all ye people) O syng vnto God with the voyce of melodye. <sup>2</sup> For the Lord is hye and to be feared, he is the great kynge vpon all y<sup>e</sup> earth. <sup>3</sup> He shall subdue y<sup>e</sup> people vnder vs, and the nacions vnder our fete.

<sup>4</sup> He shall chose out an heritage for vs: euē the worshippe of Jacob whom he loued. Sela. <sup>5</sup> God is gone vp with a mery noyse, and the Lorde with the sownde of the trōpe.

<sup>6</sup> D sing prayſes, ſing prayſes vnto (oure) God: D ſynge prayſes, ſynge prayſes vnto oure kyng. <sup>7</sup> For God is kyng of all y<sup>e</sup> earth ſynge ye prayſes w<sup>th</sup> vnderſtanding. <sup>8</sup> God raygneth ouer the heithen, God ſytteth vpon his holy ſeate. <sup>9</sup> The princes of the people are ioyned vnto y<sup>e</sup> people of y<sup>e</sup> God of Abraham: for God (which is very hye exalted) doth defende the earth, as it were with a ſhyld.

## The . xlviii . Psalme.

MAGNVS DOMINVS.

A ſonge of a Psalme of the children of

Corah. (in the ſeconde daye of oure Sabbath)



Reate is the Lorde, and hyelye to be prayſed, in the cytie of oure God, euē vpon his holy hyll. <sup>2</sup> The hyll of Sion is a fayre place, & the ioye of the whole earth: vpon the north ſyde lyeth the cytie of the greate kyng. God is well knowne in her palaces, as a ſure refuge. <sup>3</sup> For lo, the kynges (of the earth) are gathered, & gone by together. <sup>4</sup> They marueled, to ſe ſoch thinges: they were aſtonied, and ſodenly caſt downe. <sup>5</sup> Feare came there vpon them, & ſorrowe, as vpon a woman in her trauayle.

<sup>6</sup> Thou shalt breake the hyppes of the see,  
thorow the east wynde. <sup>7</sup> Lyke as we haue  
herd, so haue we sene in the cytie of the Lord  
of Hostes, in the cytie of oure God. God vp=  
holdeth y<sup>e</sup> same for euer. Sela. <sup>8</sup> We wayte  
for thy louing kyndnesse (O God) in y<sup>e</sup> myd=  
dest of thy tēple. <sup>9</sup> (O God) according vn=  
to thy name, so is thy prayse vnto y<sup>e</sup> worl=  
des ende: thy right hand is full of righteouf=  
nes. <sup>10</sup> Let the mount Sion reioyse, and the  
daughters of Iuda be glad because of thy  
iudgemētes. <sup>11</sup> Walke about Sion, and go  
round about her, and tell the towres therof.  
<sup>12</sup> Marcke well her bulwarkes, set vp her  
houses, that ye maye tell them that come af=  
ter. <sup>13</sup> For this God is oure God for euer &  
euer, he shall be oure gyde vnto death.

## The . xlix . Psalme.

AVDITE HAEC GENTES.

To the chaunter, a Psalme for the  
children of Corah.



Heare this, all ye people: pondre it w<sup>th</sup>  
y<sup>our</sup>e eares, all ye that dwell in the  
worlde. <sup>2</sup> Hye and lowe, ryche and  
poore, one with another. <sup>3</sup> My mouth shall

speake of wisdom, and my hert shall muse  
 of vnderstandyng. <sup>4</sup> I will enclyne myne  
 eare to the parable, & shew my darcke speach  
 vpon the harpe. <sup>5</sup> Wherefore shulde I feare  
 in the dayes of wyckednesse, and when the  
 wyckednesse of my heles cōpasseth me round  
 about? <sup>6</sup> There be some y<sup>e</sup> put their trust i  
 their goodes, & boast thē selues in the multi-  
 tude of their ryches. <sup>7</sup> But no mā maye de-  
 lyuer his brother, ner make agreement vnto  
 God for him. <sup>8</sup> For it costeth more to re-  
 deme their soules, so that he must let y<sup>e</sup> alone  
 for euer. <sup>9</sup> See though he lyue longe, and  
 se not the graue. <sup>10</sup> For he seeth, that wise  
 men also dye, and peryshe to-gether, as well  
 as the ignoraunt & folysh, and leaue their  
 riches for other. <sup>11</sup> And yet they thinke, that  
 their houses shall continue for euer, and that  
 their dwelling places shall endure from one  
 generacion to another, & call the landes af-  
 ter their awne names. <sup>12</sup> Neuerthelesse, man  
 wyll not abyde in honour, seyng he maye be  
 compared vnto the beastes that peryshe: this  
 is the waye of them. <sup>13</sup> This is their folish-  
 nesse, and their posterite prayse their sayeng.  
 Sela. <sup>14</sup> They lye in y<sup>e</sup> hell lyke shepe, death  
 gnaweth vpon them, and the ryghteous shall  
 haue dominacyon of them in the mornynge:  
 their betwye shall consume in the sepulchre

out of their dwellynge. <sup>15</sup> But God shall delyuer my soule from the place of hell, for he shall receaue me. Sela. <sup>16</sup> Be not thou afrayed though one be made ryche, or yf the glory of his house be increased.

<sup>17</sup> For he shall cary nothing awaye with hym when he dyeth, nether shall hys pompe folowe him. <sup>18</sup> For whyle he lyued, he counted himselfe an happie man: and so longe as y<sup>u</sup> doest well vnto thy selfe, mē will speake good of the. <sup>19</sup> He shall folowe the generacions of his fathers, & shall neuer se light.

<sup>20</sup> Man beyng in honoure hath no vnderstanding, but is compared vnto the beastes, that peryshe.

## The . 1 . Psalme.

DEVS DEORVM DOMINVS.

A Psalme of Asaph.



He Lorde euen the most myghtie God hath spoken, and called the world from the ryfing vp of the sonne vnto the goynge downe therof. <sup>2</sup> Out of Syon hath God appeared in perfect bewtye.

<sup>3</sup> Dure God shall come, and shall not ke-

pe sylence: there shall go before him a consuminge fyre, and a mightye tempest shalbe stered by rounde aboute hym.

<sup>4</sup> He shall call the heauen from aboue, and the earth, that he may iudge hys people.

<sup>5</sup> Gather my saynctes together vnto me, those that haue made a couenaunt with me, with sacrifice. <sup>6</sup> And the heauens shal declare hys ryghteousnesse, for God is iudge hym selfe. Sela.

<sup>7</sup> Heare, O my people: and I will speake, I my selfe wil testifie agaynst the, O Israel, For I am God, euē thy God. <sup>8</sup> I wyll not reprove the because of thy sacrifices, or for thy burnt offringes, because they were not allwaye before me. <sup>9</sup> I will take no bullock out of thy house, ner he goates out of thy foldes. <sup>10</sup> For all the beastes of y<sup>e</sup> forest are myne, & so are the catell vpo a thousand hylles. <sup>11</sup> I knowe all the foules vpon the mountaynes, & the wilde beastes of the feld are in my sight. <sup>12</sup> If I be hongrye I wyll not tell the: for y<sup>e</sup> whole worlde is myne, and all that therin is. <sup>13</sup> Thinkest thou, that I will eat bulles flesh and drincke the bloud of goates? <sup>14</sup> Offre vnto God thanckesguyng, and paye thy vowes vnto the most hychest. <sup>15</sup> And call vpo me in y<sup>e</sup> time of trouble, so will I heare the, and thou shalt prayse

me. <sup>16</sup> But vnto the vngodly sayed God. Why doest thou preach my lawes, & takest my couenaunt in thy mouth? <sup>17</sup> Where as y<sup>u</sup> hatest to be reformed, and hast cast my wordes behynd the? <sup>18</sup> When thou sawest a thefe, thou consentedest vnto him, and hast bene partaker with y<sup>e</sup> aduouterers. <sup>19</sup> Thou hast let thy mouth speake wickednesse, and with thy tong thou hast set forth disceat. <sup>20</sup> Thou sattest and spakest agaynst thy brother, yee & hast sleaūdred thine awne mothers sonne.

<sup>21</sup> These thinges hast thou done, & I helde my tonge: and y<sup>u</sup> thoughtest (*wickedly*) that I am euē soch a one as thy selfe: but I will reprove the, and set before the, the thinges that thou hast done. <sup>22</sup> O consydre this, ye y<sup>e</sup> forget God: lest I plucke you awaye, and there be none to delyuer you. <sup>23</sup> Who so offreth me thāckes and prayse, he honoureth me: and to him y<sup>e</sup> ordreth his conuersacion right, will I shew the saluacion of God.

## The . li . Psalmes.

MISERERE MEI DEVS.

To the chaunter, a Psalmes of Dauid,  
when the prophet Nathan came vnto  
hī after he was gone ī to Bethsabe.

**H**Aue mercy vpon me (O God) after  
thy (greate) goodnes: according vnto  
ye multitude of thy mercyes, do away  
mine offences. <sup>2</sup>Wash me thorowly fro my  
wickednesse, & cleanse me fro my sinne. <sup>3</sup>For  
I knowleg my fautes, & my synne is euer  
before me. <sup>4</sup>Agaynst the onely haue I sin-  
ned, and done this euell in thy syght: y<sup>e</sup> thou  
myghtest be iustified in thy sayinge, & cleare  
when y<sup>u</sup> art iudged. <sup>5</sup>Beholde, I was sha-  
pen in wickednesse, & in synne hath my mo-  
ther conceaued me. <sup>6</sup>But lo, thou requirest  
treuth in the inward partes, and shalt make  
me to vnderstode wisdomes secretly. <sup>7</sup>Thou  
shalt purge me with Ilope, and I shal be  
cleane: thou shalt wash me, & I shalbe whi-  
ter then snowe: <sup>8</sup>Thou shalt make me heare  
of ioye & gladnesse, that the bones which y<sup>u</sup>  
hast broken, maye reioyse. <sup>9</sup>Turne thy face  
from my synnes, & put out all my misdedes.



<sup>10</sup> Make me a cleane hert (O God) & renue a ryght sprete within me. <sup>11</sup> Cast me not awaye from thy presence, & take not thy holy sprete from me. <sup>12</sup> O geue me the comforte of thy helpe agayne, and stablish me with thy fre sprete. <sup>13</sup> Then shall I teach thy wayes vnto the wicked, and synners shall be cōuerted vnto the. <sup>14</sup> Delyuer me from bloud guiltynesse (O God) thou that are y<sup>e</sup> God of my health, and my tonge shall syng of thy righteousness. <sup>15</sup> Thou shalt opē my lippes (O Lord) my mouth shall shew thy prayse.

<sup>16</sup> For thou desyrest no sacrifice, els wolde I geue it y<sup>e</sup>: but thou delytest not in burnt-offerynge. <sup>17</sup> The sacrifice of God is a troubled sprete, a broken and a cōtrite hert (O God) shalt thou not despyse. <sup>18</sup> O be fauorable and gracious vnto Sion, buylde thou the walles of Ierusalem. <sup>19</sup> Then shalt thou be pleased with y<sup>e</sup> sacrifice of righteousness, with the burnt-offerynges & oblations: then shall they offre yonge bullockes vpon thyne autter.

## The . lii . psalme.

QVID GLORIARIS IN MALITIA.

To the chaunter, an exortacion of Dauid, when Doeg the Edompte came to Saul, and shewed him, sayinge : Dauid is come to the house of Ahimelech.



Why boastest thou thy self, thou Tyrant, that thou canst do myschefe? <sup>2</sup> Where as y<sup>e</sup> goodnesse of God endureth yet dailie. <sup>3</sup> Thy tōge ymagineth wyckednesse, ād with lyes thou cuttest lyke a sharpe rasoure. <sup>4</sup> Thou hast loued vngraciousnesse more then goodnes, ād to talke of lyes more then righteousnesse. Sela. <sup>5</sup> Thou hast loued to speake all wordes that maye do hurt, O thou false tonge. <sup>6</sup> Therefore shall God destroye y<sup>e</sup> for euer : he shall take y<sup>e</sup> & plucke y<sup>e</sup> out of thy dwellig, & rote the out of the lād of the liuing. Sela. <sup>7</sup> The righteous also shall se this, & feare, & shall laugh him to scorne. <sup>8</sup> Lo, this is y<sup>e</sup> mā that toke not God for his strēgth, but trusted vnto the multitude of his riches, & strēgthed him self in his wickednesse. <sup>9</sup> As for me, I am lyke a grene olyue tre in y<sup>e</sup> house of

God: my trust is in the tender mercy of God for euer & euer. <sup>10</sup> I will alwaye geue thankes vnto y<sup>e</sup> for y<sup>e</sup> y<sup>u</sup> hast done: and I will hope in thy name, for thy saynctes lyke it well.

The . liii . Psalme.

DIXIT INSIPIENS.

To the chaunter vpon Bahalath,  
an instruccion of Dauid.



The foolish bode hath sayed in his hert: there is no God. <sup>2</sup> Corrupte are they, & become abhomyable in their wickednesse: there is none that doth good.

<sup>3</sup> God looked downe from heauen vpon the children of men, to se yf there were eny that wolde vnderstande, and seke after God.

<sup>4</sup> But they are all gone out of the waye, they are all together become abhomyable; there is also none that doth good, no not one.

<sup>5</sup> Are not they without vnderstādig y<sup>e</sup> worcke wickednes, eatynge vp my people as yf they wolde eat bread? they haue not called vpon God. <sup>6</sup> They were afrayed, where no feare was: for God hath brokē the bones of him that beseged the: y<sup>u</sup> hast put them to cōfusiō, because God hath despised them.

<sup>7</sup> Oh that the saluacion were geuen vnto Israel out of Sion: Oh that the Lord wold delyuer his people out of captiuite.

<sup>8</sup> Then shulde Jacob reioyse, and Israel shulde be ryght glad.

## The . liiii . Psalme.

DEVS IN NOMINE TVO.

To the chaunter in melodies, an instructyon of Dauid, when the zephithes came and sayde vnto Saul: Hath not Dauid hyd him selfe amongst vs?



Salue me (O God) for thy names sake, and auenge me in thy strength. <sup>2</sup> Heare my prayer (O God) & hearken vnto the wordes of my mouth. <sup>3</sup> For straungers are ryfen vp agaynst me, and tirauntes (whyche haue not God before their eyes) seke after my soule. Sela. <sup>4</sup> Beholde, God is my helper: the Lorde is w<sup>th</sup> them that vpholde my soule. <sup>5</sup> He shall rewarde euell vnto myne enemyes: destroye thou them in thy trueth. <sup>6</sup> An offerynge of a fre hart will I geue the, & prayse thy name (O Lorde) because it is so comfortable.

<sup>7</sup> For he hath deliuered me out of all my trouble, & myne eye hath sene his desyre vpon myne enemyes.

## The . lv . psalme.

EXAVDI DEVS.

To the chaunter in melodys, an instruction of Dauid.

**H**ear my prayer (O God) and hyde not thy selfe fro my petition. <sup>2</sup> Take hede vnto me and heare me, howe I mourne in my prayer and am vexed.

<sup>3</sup> The enemye cryeth so, and the vngodly commeth on so fast: for they are mynded to do me some myschef, so maliciously are they set agaynst me. <sup>4</sup> My herte is disquyeted withyn me, and the feare of death is fallen vpon me. <sup>5</sup> Fearfulnesse and tremblinge are come vpon me, & an horryble drede hath ouerwhelmed me. <sup>6</sup> And I sayd: O that I had winges like a doue, for then wold I flye awaye, and be at rest. <sup>7</sup> Lo, then wolde I get me awaye farre of, & remayne in the wilderness. Sela. <sup>8</sup> I wolde make hast to escape, because of the stormy wind and tempest. <sup>9</sup> Destroye their tonges (O Lorde) &

deuyde them, for I haue spyed vnrpyghte-  
ousnes and stryfe in the cytie. <sup>10</sup> Daye and  
night go they about within the walles ther-  
of: myschefe also, and sorow are in the myd-  
dest of it. <sup>11</sup> Wyckednesse is therin, disceate  
and gyle go not out of her stretes.

<sup>12</sup> For it is not an open enemye y<sup>e</sup> hath done  
me thys dishonoure: for then I coulde haue  
borne it: <sup>13</sup> neither was it mine aduersary, that  
dyd magnifye him selfe agaynst me: for then  
(paradventure) I wolde haue hyd my self from  
him. <sup>14</sup> But it was euen thou my compa-  
nion, my gide & myne awne familier frende.

<sup>15</sup> We toke swete counsell together and wal-  
ked in the house of God as frendes. <sup>16</sup> Lett  
death come hastily vpon them, and lett them  
goo downe quyk into hell, for wyckednes  
is in their dwellynge, and among them.

<sup>17</sup> As for me, I wyll call vnto God, and the  
Lorde shall saue me. <sup>18</sup> In the euenynge, and  
mornyng and at noon daye will I praye (&  
that instantly) and he shall heare my voyce.



<sup>19</sup> It is he that hath deliuered my soule in  
peace, from the batell that was agaynst me:  
for there were many w<sup>o</sup> me. <sup>20</sup> Pee euen God  
y<sup>e</sup> endureth for euer, shall heare me, and bring  
them downe. Sela. For they wyll not  
turne, ner feare God. <sup>21</sup> He layed his hā-  
des vpon soch as be at peace with him, and

he brake his couenaunt. <sup>22</sup> The wordes of his mouth were softer then butter, haupnge warre in his hart: hys wordes were smother then oyle, and yet be they very swerdes.

<sup>23</sup> And cast thy burthen, vpon the Lorde and he shall norysh the, & not suffre the righteous to fall for euer. <sup>24</sup> And as for them, thou (O God) shalt bringe them into the pytte of destruction. <sup>25</sup> The bloud thrustye and disceatfull men shall not lyue out halfe their dayes. Neuerthelesse, my trust shalbe in y<sup>e</sup>. (O Lord.)

## The . lvi . Psalme.

MISERERE MEI DEVS, QVONIAM.

To the chaunter  vpon the doue  of hym that was domme in a farre countre: the badg (or armes) of Dauid, when the Philistines toke hym in Geth.

**B**E mercyfull vnto me (O God) for man goeth aboute to deuoure me: he is dayly fyghtyng and troublynge me. <sup>2</sup> Myne enemyes are daylye in hande to swalowe me vp: for they be many that fyght agaynst me, o y<sup>e</sup> most hyst. <sup>3</sup> Neuerthelesse though I am somtyme afrayed yet put I my

trust i y<sup>e</sup>. <sup>4</sup> I will prayse God because of his word, I haue put my trust in God, and wyl not feare, what flesh cā do vnto me. <sup>5</sup> They daily mistake my wordes: all y<sup>e</sup> they ymagin is to do me euell. <sup>6</sup> They holde all together, & kepe thē selues close: and marcke my step= pes, whan they laye wayte for my soule.

<sup>7</sup> Shall they escape for their wyckednesse? y<sup>e</sup> (O God) i thy displeasure shalt cast them downe. <sup>8</sup> Thou tellest my flyttinges, put my teares in thy bottell: are not these thyn= ges noted in thy booke? <sup>9</sup> When soeuer I call vpon the, then shall myne enemyes be put to flyght: thys I knowe, for God is on my syde. <sup>10</sup> In godes worde wyl I reioyse, in the Lordes worde will I comforte me.

<sup>11</sup> Bee in God haue I put my trust, I wyl not be afrayed what man can do vnto me.

<sup>12</sup> Vnto y<sup>e</sup> (O God) wyl I paye my vo= wes, vnto the will I geue thanks. <sup>13</sup> For thou hast delyuered my soule from death, and my fete from fallynge, y<sup>e</sup> I maye walke before God in the lyght of the lyuinge.



The . lvi . Psalme.

MISERERE MEI DEVS MISE.

To the chaunter ☞ destroye not. The ☞  
 badge or armes of Dauid, when he fled  
 from Saul into the caue.

**B**E mercifull vnto me (O God) be  
 mercifull vnto me, for my soule tru-  
 steth in the: and vnder the shadow  
 of thy winges shalbe my refuge, vntill thys  
 tyrannye be ouer past. <sup>2</sup> I will call vnto ye  
 most hye God, euē to the God that shall per-  
 fourme the cause which I haue in hande.

<sup>3</sup> He shall sende from heauen, and saue me  
 from the reprove of hym that wolde eate me  
 vp. Sela. <sup>4</sup> God shall sende forth his mer-  
 cy and trueth. My soule is among lyons  
<sup>5</sup> and I lye euen amonge the children of men,  
 (that are set on fyre) whose tethe are speares  
 and arowes, and their tonge a herpe sword.

<sup>6</sup> Set vp thy selfe (O God) aboue the hea-  
 uens, and thy glory aboue all the earth.

<sup>7</sup> They haue layed a neet for my fete, and  
 pressed downe my soule: they haue dygged  
 a pytt before me, ād are fallen into the myd-  
 des of it them selues. Sela. <sup>8</sup> My hert

is fyrred (O God), my hert is fyrred: I wyll synge and geue prayse. <sup>9</sup> A wake, O my glory, a wake lute and harpe, I my self will awake ryght early. <sup>10</sup> I will geue thākes vnto the (O Lorde) amonge the people, and I will synge vnto the amonge the nacions.

<sup>11</sup> For the greatnes of thy mercy reacheth vnto the heauens, and thy trueth vnto the cloudes. <sup>12</sup> Set vp thy selfe (O God) aboue the heauens, & thy glory aboue all the earth.

## The . lviij . psalme.

SI VERE VTIQVE IVSTICIAM.

To the chaunter Destroye not. The badge or armes of Dauid.

**A**Re youre myndes set vpon righteousnesse O ye congregacion? and do ye iudge the thyng that is ryght, O ye sonnes of men? <sup>2</sup> Pee, ye ymagin myschefe in youre herte vpon earth, and youre handes deale with wickednesse. <sup>3</sup> The vngodly are frowarde, euen from their mothers wombe: as soon as they be borne, they go a straye and speake lyes. <sup>4</sup> They are as venymous as the poyson of a serpent, euen lyke the deaf Ader that stoppeth her heares.

<sup>5</sup> Which refuseth to heare the voyce of the charmer, charme he neuer so wysely.

<sup>6</sup> Breake their teth (O God) in their mowthes, smyte the chawe bones of the lyons (O Lorde.) Let them fall awaye lyke water that runneth a pace: and when they shote their arowes, let them be roted out.

<sup>7</sup> Let them consume awaye lyke a snayle, and be lyke the vntymely frute of a womā, and let them not se the sonne. <sup>8</sup> Or euer your pottes be made whot with thornes, so let indignacion bere him, euen as a thinge that is rawe. <sup>9</sup> The righteous shall reioyse whē he seyth the vengeaunce: he shall wash hys fote steppes in the bloude of the vngodly.




<sup>10</sup> So that a man shall saye: verely there is a rewarde for the ryghteous: doutles, there is a God that iudgeth in the earth.

## The . lix . Psalme.

ERIPERE ME DE INIMICIS.

To the chaunter destroye not. The badge (or armes) of Dauid, when Saul sent and they dyd watch the house to kyll him.

**D**elyuer me fro my enemyes (o God) defende me from them that ryse vp agaynst me. <sup>2</sup> Delyuer me from the wicked doers, & saue me from the bloud-thursty men. <sup>3</sup> For lo, they lye waytynge for my soule: the myghty men are gathered together agaynst me, without any offence or faute of me (O Lorde.) <sup>4</sup> They runne, and prepare them selues, with out my faute: Arise, thou therfore to helpe me, and beholde.

<sup>5</sup> Stande vp (O Lorde God) of Hostes, thou God of Israel to vylset all theythē: & be not mercyfull vnto them that offend of malicious wyckednesse. Sela.  <sup>6</sup> They  go to and fro in the eueninge, they grenne lyke a dogg, and runne aboute, thorow the cytie. <sup>7</sup> Beholde, they speake with their mouth and swerdes are in their lippes,  for who doth heare? <sup>8</sup> But thou (O Lorde) shalt

haue them in derision, and thou shalt laugh all heithen to scorne. <sup>9</sup> My strength wyll I ascribe vnto the, for thou art the God of my refuge. <sup>10</sup> God sheweth me his goodnes ple-  
teously, and God shall lett me se my desyre vpon myne enemyes. <sup>11</sup> Slaye them not, lest my people forget it: but scat-  
tre them abroad among thy people, and put them downe (O Lorde) oure defence. <sup>12</sup> For the synne of their  
mouth, & for the wordes of their lippes they shalbe taken in their pryde, and why? their  
preachinge is of cursynge and lyes.

<sup>13</sup> Consume them in thy wrath, consume them that they maye perish, and knowe that  
it is God, which ruleth in Iacob and vnto ye endes of the worlde. Sela. <sup>14</sup> And in the  
euenig they will retorne: grenne lyke a dogg and wyll go aboute the cite. <sup>15</sup> They wyll  
runne here and there for meate, and grudge yf they be not satisfied. <sup>16</sup> As for me, I will  
synge of thy power, & will prayse thy mercy by tymes in the mornyng: for thou hast bene  
my defence & refuge in the daye of my trouble. <sup>17</sup> Vnto the (O my strength) will I singe,  
for thou (O God) art my refuge, & my mer-  
cyfull God.

## The . lx . Psalme.

DEVS REPVLISTI NOS.

To the chaunter, vpon the rose of wpt-  
 nesse, the badge (or armes) of Dauid, for to  
 teache: when he fought agaynst Mesopota-  
 mia, & Syria of zoba: and when Joab tur-  
 ned backe, ad slue twelue thousand Edomy-  
 tes, in the salt valley.



God, thou that hast cast vs out &  
 scatered vs abroad: thou hast al-  
 so bene displeased, & turne the  
 vnto vs agayne. <sup>2</sup> Thou hast  
 moued the lande and deuyded it, heale the so-  
 res therof, for it shaketh. <sup>3</sup> Thou hast she-  
 wed thy people heuy thynges, thou hast  
 geuen vs a dryncke of deedlye wyne.

<sup>4</sup> Thou hast geuē a token for soch as feare  
 the, that they maye triumphe because of the  
 trueth. Sela. <sup>5</sup> Therefore were thy belo-  
 ued delpyered, helpe me with thy ryght hād,  
 and heare me. <sup>6</sup> God hath spoken in hys  
 holynesse: I will reioyce and deuyde Sichē,  
 and mete out the valley of Suchoth. <sup>7</sup> Gi-  
 lead is myne, & Manasses is mine: Ephraim  
 also is the strength of my head, Juda is

my law geuer. <sup>8</sup> Moab is my washpote,  
ouer Edō will I cast out my shoo, Philystea  
be thou glad of me. <sup>9</sup> Who wyll leade me  
into the stronge cite? Who will bryng me  
into Edom? <sup>10</sup> Hast not thou cast vs out (O  
God) wilt not thou (O God) go out with  
our hooftes? <sup>11</sup> O be thou oure helpe ī trou-  
ble, for vayne is the helpe of man. <sup>12</sup> Tho-  
row God we shal do greate actes, for it is he  
that shall treade downe our enemyes.

## The . lxi . Psalme.

EXAVDI DEVS DEPRECA.

To the chaunter in the melodies of Dauid.

**H**ear my cryinge (O God) geue eare  
vnto my prayer. <sup>2</sup> Fro the endes of  
the earth will I call vnto y<sup>e</sup>, when my  
herte is in heuynesse: <sup>3</sup> Oh set me vp vpon the  
rocke y<sup>e</sup> is hyer then I. For thou hast bene  
my hope, & a strong tower for me agaynst y<sup>e</sup>  
enemye. <sup>4</sup> I will dwell in thy tabernacle for  
euer, & my trust shalbe vnder y<sup>e</sup> coueringe of  
thy wynges. Sela. <sup>5</sup> For y<sup>u</sup> (O Lord) hast  
herde my desyres, and hast geuen an heritage  
vnto those y<sup>e</sup> feare thy name. <sup>6</sup> Thou shalt  
graunt the kyng a lōge lyfe, that his yeares  
may endure thorow out all generacions.

<sup>7</sup> He shall dwell before God for euer: D prepare thy louinge mercy and faithfulness that they maye preserue hi. <sup>8</sup> So will I allwaye syng prayses vnto thy name, that I maye dayly perfourme my vowes.

## The . Ixii . Psalme.

NONNE DEO SVBIECTA.

To the chaunter, For Ieduthun:  
a Psalme of Dauid.

**M**y soule truly wayteth still vpon God for of him commeth my saluacion. <sup>2</sup> He verely is my strength, & my saluacion: He is my defence, so that I shall not greatly fall. <sup>3</sup> How longe will ye ymagyn myschese agaynst euery mā? ye shalbe slayne all the sorte of you: yee as a tottring wall shall ye be, and like a broken hedge. <sup>4</sup> Their deuyce is onely how to put hym out whom God will exalte: their deuyte is in lyes: they geue good wordes w<sup>th</sup> their mouth, but curse with their hert. Sela. <sup>5</sup> Neuerthelesse, my soule wayte thou still vpon God, for my hope is in him. <sup>6</sup> He truly is my strength, and my saluacio<sup>n</sup>: he is my defence: so that I shall not fall. <sup>7</sup> In God is my health, and my glory,



the rocke of my might, & in God is my trust.

<sup>8</sup> I put youre trust in him allwayne (ye people) powre out your hertes before him, for God is oure hope. Sela. <sup>9</sup> As for the chyl-  
dren of men, they are but vayne, the children  
of men are disceatfull: vpon the weyghtes  
they are all together lyghter than vanyte it  
selfe. <sup>10</sup> I trust not in wrong and robbery,  
geue not youre selues vnto vanyte: yf riches  
encrease, set not youre hert vpon thē. <sup>11</sup> God  
spake once and twyse: I haue also hearde the  
same: that power belongeth vnto God.

<sup>12</sup> And that thou Lorde art mercyfull: for  
thou rewardest euery man accordynge to  
his worcke.

## The . lxiij . psalme.

DEVS DEVS MEVS.

A Psalme of Dauid, when he was in  
the wilderness of Iuda.



God, thou art my God: early wyl I  
seke the. <sup>2</sup> My soule thursteth for  
the: my flesh also longeth after the in  
a baren and drye lande, where no water is.  
<sup>3</sup> Thus haue I looked for the in holynesse  
that I myght beholde thy power and glory.

<sup>4</sup> For thy louinge kyndnesse is better then lyfe it selfe: my lyppes shall prayse the.

<sup>5</sup> As longe as I lyue wyll I magnifye the on this maner, and lyft vp my handes in thy name. <sup>6</sup> My soule shalbe satisfied euen as it were w<sup>th</sup> mary and fatnesse, when my mouth prayseth the with ioyfull lyppes.

<sup>7</sup> Haue I not remembred the in my bedd, & thought vpon the, whan I was wakynge?

<sup>8</sup> Because thou hast bene my helper, therefore vnder the shadowe of thy wynges will I reioyse. <sup>9</sup> My soule hāgeth vpon the, thy ryght hand hath vpholdē me. <sup>10</sup> These also that seke the hurt of my soule, they shall go vnder the earth. <sup>11</sup> Let thē fall vpon y<sup>e</sup> edge of the sword, y<sup>e</sup> they maye be a porcion for fo-  
res. <sup>12</sup> But y<sup>e</sup> kyng shall reioyse in God: all they also y<sup>e</sup> sweare by him, shalbe cōmended for y<sup>e</sup> mouth of them that speake lyes, shalbe stopped.

The . lxiiii . Psalme.

EXAVDI DEVS ORATIONEM.

To the chaunter, a Psalme of Dauid.



Hear my voyce (O God) i my prayer :  
 preferue my lyfe frō feare of the ene-  
 mye. <sup>2</sup>Hyde me from the gatheringe  
 together of the froward, & from the insurre-  
 ction of wicked doers. <sup>3</sup>Which haue whett  
 their tonge lyke a swerde, & shote out their  
 arowes: euen bitter wordes. <sup>4</sup>That they  
 may preuely shote at him which is perfecte:  
 sodenly do they hit him & feare not. <sup>5</sup>They  
 courage them selues in mischese, and com-  
 mune amonge them selues, how they may  
 laye snares: & saye, that no man shall se thē.

<sup>6</sup>They ymagin wickednes, ād practise it y<sup>e</sup>  
 they kepe secrete amonge them selues, every  
 man in y<sup>e</sup> depe of his hert. <sup>7</sup>But God shall  
 sodenly shote at them with a swift arow, y<sup>e</sup>  
 they shalbe wounded. <sup>8</sup>See their awne ton-  
 ges shall make them fall, in so moch y<sup>e</sup> who  
 so seeth them, shall laugh them to scorne.

<sup>9</sup>And all men that se it, shall saye: this hath  
 God done, for they shall perceauē that it is  
 hys worcke. <sup>10</sup>The ryghteous shall reioyse

in the Lorde, & put his trust in him: & all they  
that are true of hert, shalbe glad.

## The . lxx . Psalme.

TE DECET HIMNVS.



To the chaunter, a Psalme and songe  
of Dauid.



**T**hou (O God) art prayſed in Syon, &  
vnto the ſhall y<sup>e</sup> vow be perſourmed.  
(in Hieruſalem.) <sup>2</sup>Thou that heareſt

the prayer: vnto the ſhall all fleſh come.

<sup>3</sup>My miſdedes preuayle agaynſt me: O be thou mercyfull vnto oure ſynnes. <sup>4</sup>Bleſſed is the man whom thou choſeſt and receaueſt vnto the: he ſhall dwell in thy court: and ſhalbe ſatiſfied with the pleaſures of thy houſe, euē of thy holy temple. <sup>5</sup>Thou ſhalt ſhewe vs wonderfull thinges in ryghteouſneſſe (O God) of oure ſaluacion: thou y<sup>e</sup> art the hope of all the endes of the earth, and of thē y<sup>e</sup> remayne in the broad ſee? <sup>6</sup>Which in his ſtrength ſetteth faſt the mountaynes, and is gyrded aboute w<sup>th</sup> power. <sup>7</sup>Which ſtilleth the raging of the ſee, & the noyſe of his waues, and the madneſſe of the people. <sup>8</sup>They alſo y<sup>e</sup> dwel in the uttermoſt partes (of the

erth) shalbe afrayed at thy tokens, thou that makest the  out goinges of the morning  and euenyng to prayse the. <sup>9</sup> Thou visitest the earth, and bledest it: thou makest it very plenteous. <sup>10</sup> The ryuer of God is full of water, thou preparest their corne: for so thou prouidest for the earth. <sup>11</sup> Thou waterest her forowes, thou sendest rayne i to the litle valleys therof: thou makest it soft with the droppes of rayne, and bledest the increase of it. <sup>12</sup> Thou crownest the yeaere w<sup>th</sup> thy goodnesse: & thy cloudes droppe fatnesse. <sup>13</sup> They shall droppe vpon the dwellynges of y<sup>e</sup> wildernesses: and the lytle hylles shall reioyse on euery syde. <sup>14</sup> The foldes shalbe full of shepe, the valleys also shall stande so thycke wyth corne, that they shall laugh and synge.

## The . lxxvi . Psalme.

IVBILATE DEO.

To the chaunter: The songe of a Psalme.



Be ioyfull in God, all ye landes, singe prayses vnto the honour of his name, make hys prayse to be glorious. <sup>2</sup> Saye vnto God: O howe wonderfull art thou in thy worckes? thorow the

greatnesse of thy power shall thine enemyes  
 be founde lvers vnto the. <sup>3</sup> For all ye worlde  
 shall worshippe the, syng of the, and prayse  
 thy name. Sela. <sup>4</sup> And come hither and  
 beholde the worckes of God, how wonder-  
 full he is in his doyng towarde the chyl-  
 dren of men. <sup>5</sup> He turned the see into drye lād,  
 so that they wēt thorow the water on fote:  
 there did we reioyse therof. <sup>6</sup> He ruleth with  
 his power for euer, his eyes behold ye people:  
 and soch as will not beleue, shall not be able  
 to exalte them selues. Sela. <sup>7</sup> And prayse  
 oure God (ye people) and make the voyce of  
 his prayse to be heard. <sup>8</sup> Which holdeth our  
 soule in lyfe, and suffreth not our fete to slipp.

<sup>9</sup> For thou (O God) hast proued vs: thou  
 also hast tryed vs lyke as syluer is tryed.

<sup>10</sup> Thou broughtest vs into the snare, and  
 layed trouble vpon oure loynes. <sup>11</sup> Thou suf-  
 fredest men to ryde ouer oure heades, we  
 went thorow fyre & water: and thou broughtest  
 vs out in to a welthy place. <sup>12</sup> I will go in-  
 to thy house with brentoffrynges, and wyll  
 paye the my woues, which I promysed  
 with my lippes, and spake with my mouth,  
 when I was in trouble. <sup>13</sup> I wyll offre vnto  
 the, fatt brētsacrifices with the incense of  
 rammes. I will offre bullockes and goates.  
 Sela: <sup>14</sup> And come hither and herken, all ye ye

feare God: and I will tell you, what he hath done for my soule. <sup>15</sup> I called vnto him with my mouth, and gaue hym prayles with my tunge. <sup>16</sup> If I enclyne vnto wyckednesse with my herte, the Lorde wyll not heare me.

<sup>17</sup> But God hath hearde me, and consydered the voyce of my prayer. <sup>18</sup> Praise be God which hath not cast out my prayer, ner turned his mercy fro me.

## The . lxxii . Psalme.

DEVS MISEREATUR NOSTRI.

To the chaunter, in melodyes: a  
Psalme and a songe.

**G**od be mercyfull vnto vs, and blesse vs, and shewe vs the lyght of his countenance (& be mercyfull vnto vs) Sela.

<sup>2</sup> That thy waye maye be knowne vpon earth, thy sauing health among all naciōs.

<sup>3</sup> Let the people prayse the, O God, yee let all people prayse the. <sup>4</sup> O let the naciōs reioyse and be glad, for thou shalt iudge the folke ryghteously, and gouerne the nacyns vpon earth. Sela. <sup>5</sup> Let the people prayse ye, O God, let all the people prayse the. <sup>6</sup> Then shall the erth bring furth hir increase, & God,

euen oure awne God shall geue vs his blessinge. <sup>7</sup> God shall blesse vs, & all the endes of the worlde shall feare him.

## The . lxxiii . Psalme.

EXVRGAT DEVS.

To the chaunter, a Psalme and  
songe of Dauid.

**L**Et God aryse, and let his enemyes be scattered: let thē also that hate him, flye before him. <sup>2</sup> Lyke as the smoke vanysheth, so shalt thou dryue thē awaye: and lyke as ware melteth at the fyre, so let the vngodly perysh at the presence of God.

<sup>3</sup> But let the ryghteous be glad & reioyse before God: let thē also be mery and ioyfull.



<sup>4</sup> Oh synge vnto God, and synge prayses vnto hys name: magnifye hym that rydeth vpon the heauens as it were vpon a horse: prayse ye him in his name Ia ād reioyse before hym. <sup>5</sup> He is a father of y<sup>e</sup> fatherlesse, and defendeth the cause of wyddowes: euen God in his holy habitacyon. <sup>6</sup> He is y<sup>e</sup> God that maketh men to be of one mynde in a house, and bringeth the presoners out of captiuyte, but letteth the rennagates conty=



nue in scarcenesse. <sup>7</sup> O God, when thou wentest forth before the people, when thou wentest thorow the wyldernesse. Sela.

<sup>8</sup> The earth shoke, and the heauens dropped at the presence of God, euen as Sinai also was moued at y<sup>e</sup> presence of God, which is the God of Israel. <sup>9</sup> Thou O God sendest a gracious rayne vpon thyne enheritaunce, and refresshest it, whē it was weerye. <sup>10</sup> Thy congregacyon shall dwell therein: For thou (O God) hast of thy goodnesse prepared for the poore. <sup>11</sup> The Lord gaue y<sup>e</sup> worde: greate was the company of the preachers. <sup>12</sup> Kynges with their armyes did flye, and were discomfited, and they of y<sup>e</sup> household deuyded the spoyle. <sup>13</sup> Though ye haue lven among y<sup>e</sup> pottes, yet shall ye be as y<sup>e</sup> wynges of a doue that is couered with syluer wynges, and hir fethers lyke golde.

<sup>14</sup> When the Almighty scattred kynges for their sake, then were they as white as snowe in zalmō. <sup>15</sup> As y<sup>e</sup> hyl of Basan so is Gods hyl: euen a hye hill, as the hill of Basan.

<sup>16</sup> Why hoppe ye so  ye hye hylles? 

This is Gods hill, in y<sup>e</sup> which it pleaseth him to dwell: yee the Lorde wyll abyde in it for euer. <sup>17</sup> The charettes of God are twētye thousande, euen thousandes of angels, and the Lorde is amonge them as in the ho-

ly place of Sinai. <sup>18</sup> Thou art gone vp an hye, thou hast led captiuyte captiue, and receaued gyftes for men: Bee euen for thyne enemyes, that the Lord God myght dwell amōg them. <sup>19</sup> Praise be the Lord dayly, euen the God which helpeth vs, and poureth his benefytes vpon vs. Sela. <sup>20</sup> He is oure God, euē the God of whom commeth saluacyon: God is the Lord by whom we escape death. <sup>21</sup> God shall woude the heade of hys enemyes, and the hearie scalpe of soch one as goeth on still i his wyckednes. <sup>22</sup> The Lord hath sayde: I will bryng my people agayne as I dyd from Basan: myne owne wyll I brynge agayne as I dyd somtyme from the depe of the see. <sup>23</sup> That thy fote may be dipped in the bloud of thyne enemyes, and that the tōg of thy dogges maye be reed thorow the same. <sup>24</sup> It is well sene, O God, how y<sup>e</sup> goest, how thou my God and kyng goest in the Sanctuary. <sup>25</sup> The syngers go before, the mynstrels folow after: in the myddes are the damosels playeng w<sup>th</sup> the tymbrels.


<sup>26</sup> Geue thākes O Israel, vnto God y<sup>e</sup> Lorde in the congregacions from the ground of the hart. <sup>27</sup> There is lytle Ben Iamin their ruler: and the Prynces of Iuda, their counsell: the Princes of zabulon, and the Princes of Nephthali. <sup>28</sup> Thy God hath sent forth

strength for the, stablysh the thing, O God,  
 that thou hast wrought in vs. <sup>29</sup> For thy  
 temples sake at Ierusalem: so shall kynges  
 brynge presentes vnto the. <sup>30</sup> When y<sup>e</sup>  
 company of the speare men and multitude  
 of the mightye are scatred abroad amonge  
 the beastes of the people (so that they hum-  
 bly bring peces of syluer) and whā he hath  
 scatred y<sup>e</sup> people y<sup>e</sup> delyte in warre. <sup>31</sup> Then  
 shall the Prynces come oute of Egypte, the  
 Morpās land shall soone stretch out her hā-  
 des vnto God. <sup>32</sup> Synge vnto God, O ye  
 kyngdomes of y<sup>e</sup> earth: O syng prayses vn-  
 to the Lord. Sela. <sup>33</sup> Which sytteth in the  
 heauens ouer all from the begynnyng: Lo,  
 he doth sende out hys voyce, yee and that a  
 mightye voyce. <sup>34</sup> Ascrybe ye y<sup>e</sup> power vn-  
 to God, ouer Israel: his worshippe & strēgth  
 is in the cloudes. <sup>35</sup> O God, wonderfull art  
 thou in thy holy places: euen the God of Is-  
 rael, he wyl geue strength and power vnto  
 his people. Blessed be God.

## The . lxxxix . Psalme.



SALVVM ME FAC DEVS.



To the chaunter vpon  So-  
fanim of Dauid.



Aue me, O God, for the waters are  
come in euē vnto my soule. <sup>2</sup> I sticke  
fast in y<sup>e</sup> depe myre, where no ground  
is: I am come into depe waters, so that the  
floudes renne ouer me. <sup>3</sup> I am weery of  
crying, my throte is drye, my syght fayleth  
me, for waytinge so longe vpon my God.

<sup>4</sup> They that hate me without a cause, are  
mo then the heeres of my head; they that are  
myne enemyes and wolde destroye me gilt-  
 lesse are myghtye:  <sup>5</sup> I payed them the thin-  
ges that I neuer toke. God, thou knowest  
my symplenesse, and my fautes are not hyd  
from the. <sup>6</sup> Let not them that trust in the,  
O Lord God of Hoostes, be ashamed for my  
cause: let not those that seke the, be confoun-  
ded thorow me, O God of Israel. <sup>7</sup> And  
why? for thy sake haue I suffred reprofe,  
shame hath couered my face. <sup>8</sup> I am become  
a strainger vnto my brethren: euē an aleasit  
vnto my mothers children. <sup>9</sup> For the ze

of thyne house hath euen eaten me, and the rebukes of them that rebuked the are fallen vpon me. <sup>10</sup> I wepte and chastened my selfe with fastynge, and that was turned to my reprofe. <sup>11</sup> I put on a sack cloth also, & they iested vpon me. <sup>12</sup> They that sitte in y<sup>e</sup> gate, speake agaynst me, and the dronckardes make songes vpo me. <sup>13</sup> But Lord I make my prayer vnto the in an acceptable tyme.

<sup>14</sup> Heare me, O God, in y<sup>e</sup> multitude of thy mercy euen in the trueth of thy saluacion.

<sup>15</sup> Take me out of the myre, that I syncke not. Oh let me be delyuered from them that hate me, and out of the depe waters. <sup>16</sup> Let not the water floud drowne me: nether let y<sup>e</sup> depe swolowe me vp, and let not the pytte shut her mouth vpon me. <sup>17</sup> Heare me, O Lorde, for thy louyng kyndnesse is cōfortable: turne the vnto me accordyng vnto the multitude of thy mercyes. <sup>18</sup> And hyde not thy face from thy seruañt, for I am in trouble: O haste the, and here me. <sup>19</sup> Drawe nye vnto my soule, and saue it: Oh delyuer me because of myne enemyes. <sup>20</sup> Thou hast knowen my reprofe, my shame and my dishonour: myne aduersaries are all i thy sight.

<sup>21</sup> The rebuke hath broken my herte, I am full of heuynes: I looked for some to haue pitye vpon me, but there was no man: nether

coude I anye to cōforte me. <sup>22</sup> They gaue me gall to eate, & when I was thyrsty, they gaue me vineger to drinke. <sup>23</sup> Let their table be made a snare to take thē selues wyth all, and let the thinges (that shuld haue bene for their welth) be vnto them an occasion of fallynge. <sup>24</sup> Let their eyes be blinded, y<sup>e</sup> they se not: and euer bowe y<sup>e</sup> downe their backes.

<sup>25</sup> Powre out thyne indignacion vpon thē, and let thy wrathfull displeasure take holde of them. <sup>26</sup> Let their habitation be voyde, and no man to dwell in their tentes. <sup>27</sup> For they persecute hym whom thou hast smytē, & they talke how they maye vere thē whom thou hast wounded. <sup>28</sup> Let them fall frō one wyckednesse to another, and not come into thy righteousnesse. <sup>29</sup> Let them be wyped out of the booke of the lyuing, & not be wrytten among the righteous. <sup>30</sup> As for me, whā I am poore and in heuynesse, thy helpe (O God) shall lyfte me vp. <sup>31</sup> I wyll prayse the name of God with a songe, and magnifye it w<sup>th</sup> thankesgeuing. <sup>32</sup> This also shall please the Lorde better then a bullocke, that hath hornes and hoofes. <sup>33</sup> The hūble shall consydre this, and be glad: seke ye after God, ād youre soule shall lyue. <sup>34</sup> For the Lorde heareth the poore, ād despyseth not his preloners. <sup>35</sup> Let heauen and earth prayse hym,

the see & all that moueth therein. <sup>36</sup> For God  
wyl saue Sion, and buylde y<sup>e</sup> cyties of Ju-  
da, that men may dwell there, and haue it in  
possession. <sup>37</sup> The posterite also of his ser-  
uauntes shall inheret it: & they that loue hys  
name, shall dwell therein.

## The . lxx . Psalme.

DEVS IN ADIVTORIVM.

To the chaunter, of Dauid to bringe to re-  
membraunce. (because the Lorde saued me.)



Aske the, O God, to delyuer me:  
make haste to helpe me, O Lord  
<sup>2</sup> Let them be shamed & con-  
founded that seke after my soule:  
let them be turned backward, &  
put to confusion, that wyth me euyl. <sup>3</sup> Let  
thē (for their rewarde) be soone brought to  
shame, y<sup>e</sup> crye ouer me: there, there. <sup>4</sup> But  
let all those that seke the, be ioyfull and glad  
in the: and let all soch as delyte in thy salua-  
cion, saye alwaye: the Lord be praysted.

<sup>5</sup> As for me, I am poore & in misery, haste  
y<sup>e</sup> vnto me (O God.) <sup>6</sup> Thou art my helpe,  
and my redemer: O Lorde, make no longe  
taryenge.

## The . lxxi . Psalm.

IN TE DOMINE SPERAUI.

**I**N the O Lord, haue I put my trust  
 let me neuer be put to confusyon, but  
 rydde me, and delyuer me in thy righ-  
 teousnesse: enclyne thyne eare vnto me, and  
 saue me. <sup>2</sup> Be thou my strōg holde (where  
 vnto I maye allwayne resorte) thou hast pro-  
 mysed to helpe me: for thou art my house of  
 defence and my castell. <sup>3</sup> Delyuer me, O my  
 God, out of the hand of the vngodly, out of  
 the hande of the vnrighteous and cruell mā.

<sup>4</sup> For thou, O Lorde God, art the thyng  
 that I longe for, thou art my hope euen fro  
 my yowth. <sup>5</sup> Thorow the haue I bene hol-  
 den vp euer sence I was borne thou art he  
 that toke me out of my mothers wombe,  
 my prayse shalbe all waye of the. <sup>6</sup> I am  
 become as it were a monster vnto many:  
 but my sure trust is in the. <sup>7</sup> Oh let my  
 mouth be fylled with thy prayse (that I maye  
 sing of thy glory) and honour all the daye longe.

<sup>8</sup> Cast me not awaye in y<sup>e</sup> tyme of age, for-  
 sake me not when my strength fayleth me.

<sup>9</sup> For myne enemies speake agaynst me: &  
 they y<sup>e</sup> laye wayte for my soule, take theyr



councell together, sayenge: God hath forsaken hym, persecute hym, and take hym, for there is none to delyuer hi. <sup>10</sup> So not farre fro me, O God: my God, haste the to helpe me. <sup>11</sup> Let them be confounded and perysh, that are agaynst my soule: let them be couered with shame and dyshonoure, that seke to do me euell. <sup>12</sup> As for me, I will pacyently abyde all waye, and wyll prayse the more & more. <sup>13</sup> My mouth shall daylye speake of thy ryghteousnesse & saluaciō, for I knowe no ende therof. <sup>14</sup> I will go forth i y<sup>e</sup> strēgth of y<sup>e</sup> Lord God, & will make mēcyon of thy righteousnesse onely. <sup>15</sup> Thou, O God, hast taught me fro my youth vp vntyll now, therefore wyll I tell of thy wōderous workes. <sup>16</sup> Forsake me not, O God, in myne olde age, when I am gray headed, vntyll I haue shewed thy strength vnto this generacion, and thy power to all them that are yet for to come. <sup>17</sup> Thy ryghteousnes (O God) is very hye, and greate thynges are they y<sup>e</sup> thou hast done: O God, who is lyke vnto the? <sup>18</sup> O what great troubles ād aduersyties hast thou shewed me? and yet dydest thou turne ād refresh me: yee & broughest me from the depe of the earth (agayne)

<sup>19</sup> Thou hast brought me to great honour, and comforted me on euery tyde. <sup>20</sup> Ther-

fore will I prayse the and thy faythfulnesse,  
 O God, playing vpon an instrumēt of mu-  
 sick, vnto the wyll I synge vpon the harpe,  
 O thou holy one of Israel. <sup>21</sup> My lippes  
 wilbe fayne, whan I synge vnto the: and so  
 wyll my soule whom thou hast delyuered.

<sup>22</sup> My tonge also shall talke of thy rygh-  
 teousnesse all the daye longe, for they are cō-  
 founded and brought vnto shame, that seke  
 to do me euell.

## The . lxxii . Psalme.

DEVS IVDICIUM TVVM.

(A Psalme) For Salomon.

**G**ue the kynge thy iudgementes (O  
 God) and thy righteousnesse vnto the  
 kynges sonne. <sup>2</sup> Then shall he iudge  
 thy people according vnto ryght and de-  
 fende the poore. <sup>3</sup> The mountaynes also  
 shall brynge peace, and the lytle hylles righ-  
 teousnesse vnto the people. <sup>4</sup> He shall kepe  
 y<sup>e</sup> symple folke by their ryght, defende y<sup>e</sup> chil-  
 dren of the poore, and punyssh the wronge  
 doer. <sup>5</sup> They shall feare the as long as the  
 sonne and mone endureth, from one genera-  
 cyō to another. <sup>6</sup> He shall come downe like

the rayne into a fiese of wolle, euen as the droppes that water y<sup>e</sup> earth. <sup>7</sup> In his tyme shall the ryghtuous florysh, yee and aboundaunce of peace, so longe as the mone endureth. <sup>8</sup> His domyniō shall be also from the one see to the other, and from the floud vnto the worldes ende. <sup>9</sup> They that dwell in the wyldernes shall knele before hī, his enemies shall lycke the dust. <sup>10</sup> The kynges of Charlis and of the Isles shall geue presentes, the kynges of Araby and Saba shall bryng gyftes. <sup>11</sup> All kīges shall fall downe before him: all nacions shall do him seruyce.

<sup>12</sup> For he shall delyuer the poore when he cryeth: the neady also and hym that hath no helper. <sup>13</sup> He shall be fauorable to the simple and neady: and shall preferue the soules of the poore. <sup>14</sup> He shall delyuer their soules frō falsheede and wronge, and deare shall theyr bloud be in his syght. <sup>15</sup> He shall lyue, & vnto him shall be geuen of the golde of Arabia: Prayer shall be made euer vnto hī, ād daylye shall he be prayed. <sup>16</sup> There shall be an heape of corne in the earth hye vpon the hilles, his frute shall shake lyke Libanus, and shall be grene in the cite, lyke grasse vpon the earth.

<sup>17</sup> His name shall endure for euer, his name shall remayne vnder the sunne amonge the posterites, which shall be blessed thorow

him, and all the Heathen shall prayse him.

<sup>18</sup> Blessed be the Lorde God, euen the God of Israel whych onely doth wonderous thinges. <sup>19</sup> And blessed be the name of hys maiesty for euer, ad all the erth shalbe filled with his maiesty. Amen, Amen.

Here ende the prayers of Dauid  
the sonne of Isai.

## The . lxxiii . Psalme.

QVAM BONVS ISRAEL.

A Psalme of Asaph.




Truly God is louynge vnto Israel: euen vnto such as are of a cleane hert? <sup>2</sup> Neuerthelesse, my fete were almost gone, my treadynges had well nye slypte.

<sup>3</sup> And why I was greued at y<sup>e</sup> wicked, I do se also y<sup>e</sup> vngodly i such prosperite. <sup>4</sup> For they are in no parell of death, but are lusty and strong. <sup>5</sup> They come in no myffortune lyke other folke, nether are they plaged lyke other mē. <sup>6</sup> And this is the cause that they be so holden with pryde, and ouerwhelmed wyth cruelte. <sup>7</sup> Their eyes swell for fatnesse, and they do euen what they lyst.

<sup>8</sup> They corrupte other & speake of wicked

blasphemie: theyr talkynge is agaynst the most hpest. <sup>9</sup> For they stretch forth theyr mouth vnto the heauen, and theyr tonge goeth thorow the world. <sup>10</sup> Therefore fall the people vnto them, & there out sucke they no small aduantage. <sup>11</sup> Tush (saye they) how shuld God perceauē it? is there knowlege in the moost hpest? <sup>12</sup> Lo, these are the vngodly, these prospere in the worlde, and these haue ryches in possession. (And sayde,) Then haue I clesed my herte in vayne and washed my handes in innocency? <sup>13</sup> All the daye long haue I bene punished, and chastened euery mornynge? <sup>14</sup> Pee ād I had almost sayde euē as they: but lo, then shuld I haue condemned the generacyon of thy children. <sup>15</sup> Then thought I to vnderstande this, but it was to harde for me. <sup>16</sup> Untyll I wente into the Sāctuary of God, then vnderstode I y<sup>e</sup> ende of these men. <sup>17</sup> Namely, how thou dost sett them in slippery places, and castest them downe ād destroyest them.

<sup>18</sup> O how sodenly do they cōsume, perish, & come to a fearfull ende? <sup>19</sup> Pee euen lyke as a dreame whē one awaketh, so shalt thou make  their ymage to vanysh out of the cite. <sup>20</sup> Thus my hert was greued, & it wēte euen thorow my reynes. <sup>21</sup> So folysly was I and ignoraunt, euen as it were a beast be-

fore the. <sup>22</sup> Neuerthelesse, I am all waye by the, for y<sup>e</sup> hast holden me by my right hande.

<sup>23</sup> Thou shalt gyde me wyth thy counsell, and afterwarde receaue me with glory.

<sup>24</sup> Whom haue I in heauen but the? And there is none vpon earth, that I desyre in comparyson of the. <sup>25</sup> My flesh & my hert fayleth, but God is the strength of my hert, and my porcion for euer. <sup>26</sup> For lo, they that forsake the shall perishe: thou hast destroyed all them that commytte fornicacion agaynst the. <sup>27</sup> But it is good for me, to holde me fast by God, to put my trust in the Lorde God, and to speake of all thy workes.  
(in the gates of the daughter Sion.)

## The . lxxiii . Psalme.

VT QVID DEVS REPVLISTI.


An instruccyon of Asaph.



God, wherfore art thou absent fro vs so long? why is thy wrath so hote agaynst the shepe of thy pasture?

<sup>2</sup> D thynke vpon thy congregacyon, whō thou hast purchased and redemed of olde:  
<sup>3</sup> Thinke vpo the trybe of thyne enheritaunce and mout Sion wherin thou hast dwelt.

<sup>4</sup> Lift vp thy fete, that thou mayest utterly destroye euery enemye which hath done euell in the Sanctuary. <sup>5</sup> Thyne aduersaries roare in the myddes of thy congregacions, and set vp their banners for tokens.

 <sup>6</sup> He that hewed tymbre afore out of y<sup>e</sup> thick trees, was knowne to bryng it to an excellent worke. <sup>7</sup> But now they breake downe all y<sup>e</sup> carued worcke therof w<sup>th</sup> axes & hammers. <sup>8</sup> They haue set fyre vpon thy holy places, and haue defyled the dwellynge place of thy name, euen vnto the ground. <sup>9</sup> Bee they sayed i their hertes: let vs make hauoke of them alltogether: thus haue they brent vp all the houses of God in the lande.

<sup>10</sup> We se not oure tokēs, ther is not one Prophet more, no not one is ther among vs that vnderstandeth eny more. <sup>11</sup> O God, how long shall the aduersary do this dishonoure? how longe shall the enemy blaspheme thy name? For euer? <sup>12</sup> Why withdrawest y<sup>e</sup> thyne hād? why pluckest thou not thy right hande out of thy bosome, to consume y<sup>e</sup> enemye? <sup>13</sup> For God is my kynge of olde: the helpe that is done vpon earth, he doth it him selfe. <sup>14</sup> Thou dyddest deuyde the see thorow thy power, thou brakest the heades of the dragons in the waters. <sup>15</sup> Thou smotest the heades of Lewiathan in peces,

and geuest hym to be meate for the people in the wyldernesse. <sup>16</sup> Thou broughtest out fountaynes and waters out of y<sup>e</sup> harde rockes: thou dryedst vp mightye waters.

<sup>17</sup> The daye is thyne, & the nyght is thyne: thou hast prepared the light and the sonne.

<sup>18</sup> Thou hast sett all y<sup>e</sup> borders of y<sup>e</sup> earth, thou hast made sommer and wynter. <sup>19</sup> Remembre this, O Lord, how the enemye hath rebuked, & how the folysh people hath blasphemed thy name. <sup>20</sup> O delyuer not y<sup>e</sup> soule of thy turtle doue vnto the multitude of the enemies: and forget not the cōgregacyon of the poore for euer. <sup>21</sup> Loke vpon the couenaunt, for all the earth is full of darknes, & cruell habitaciōs. <sup>22</sup> O let not the symple go awaye ashamed, but let the poore and nedy geue prayse vnto thy name. <sup>23</sup> Aryse, O God, maynteyne thyne awne cause: remembre how the folysh man blasphemeth y<sup>e</sup> dayly. <sup>24</sup> Forget not the voyce of thine enemyes: the presumpcyon of them that hate y<sup>e</sup> increaseth euer more and more.



The . lxxv . Psalme.

CONFITEBIMVR TIBI DEVS.

To the chaunter, Destroye not.

A Psalme & songe of Asaph.



Vnto the (O God) do we geue thākes,  
 yee vnto the do we geue thanks: <sup>2</sup> thy  
 name also is so nye, & that do thy wō-  
 derous worckes declare. <sup>3</sup> Whē I receaue  
 the congregacion, I shall iudge accordynge  
 vnto ryght. <sup>4</sup> The earth is weake and all  
 the inhabiters therof, I beare vp y<sup>e</sup> pillers of  
 it. <sup>5</sup> I sayde vnto the fooles: Deale not so  
 madly, and to the vngodly: set not vp your  
 horne. <sup>6</sup> Set not vp youre horne on hye, &  
 speake not with a styf necke. <sup>7</sup> For promo-  
 cyon commeth nether from the East, ner frō  
 the west, ner yet from y<sup>e</sup> south. <sup>8</sup> And why?  
 God is the Iudge: he putteth downe one,  
 and setteth vp another. <sup>9</sup> For in the hande  
 of the Lord there is a cuppe, & y<sup>e</sup> wyne  
 is redd, It is full mirte, & he poureth out of  
 the same. <sup>10</sup> As for the dregges therof, all y<sup>e</sup>  
 vngodly of the earth shall dryncke them, ād  
 sucke them out. <sup>11</sup> But I wyll talke of the  
 God of Iacob, and prayse hym for euer.

<sup>12</sup> All the hornes of the vngodly also wyll  
I breake, and the hornes of the ryghteous  
shalbe exalted.

## The . lxxvi . Psalme.

NOTVS IN IVDEA.

To the chaunter, in melodyes, a  
Psalme, & songe of Asaph.

**I**N Jewrye is God knowne, his name  
is greate in Israel. <sup>2</sup> At Schalē  
is his tabernacle, and his dwelling  
in Sion. <sup>3</sup> There brake he the arowes of  
the bowe, the shylde, the sward and y<sup>e</sup> bat-  
taye. Sela. <sup>4</sup> Thou art of more honour  
and myght then the hylles of robbers.

<sup>5</sup> The proude are robbed: they haue slepte  
their slepe: and all the men (whose handes  
were mightie) haue found nothinge. <sup>6</sup> At  
thy rebuke (O God of Iacob) both the cha-  
ret and horse is fallen. <sup>7</sup> Thou, euen thou  
art to be feared: and who may stande in thy  
syght, when thou art angrye? <sup>8</sup> Thou did-  
dest cause thy iudgement to be herde from  
heauen, the erth trembled and was still.

<sup>9</sup> When God arose to iudgement, & to helpe  
all the meke vpon earth. Sela. <sup>10</sup> The

fearcenesse of mā shall turne to thy prayse:  
and the fearcenesse of other shalt thou re-  
frayne. <sup>11</sup> Promyse vnto the Lorde poure  
God & kepe it, all ye that be residue about  
hym: bryng presentes vnto hym that ought  
to be feared. <sup>12</sup> He shall refrayne the sprete  
of Prynces, and is wonderfull amonge the  
kynge of the earth.

## The . lxxvii . Psalme.

VOCE MEA AD DOMINVM.

To the Chaunter, for Jeduthun  
a Psalme of Asaph.




**I** Will crye vnto God w<sup>th</sup> my voyce,  
euen vnto God w<sup>th</sup> I crye with my  
voyce, and he shall herken vnto me.

<sup>2</sup> In the tyme of my trouble I sought the  
Lorde: my fore ranne and ceased not in the  
nyght ceason: my soule refused comforte.

<sup>3</sup> When I am in heuynesse, I w<sup>ill</sup> thynke  
vpon God: when my hert is vexed, I w<sup>ill</sup>  
complayne. Sela. <sup>4</sup> Thou holdest myne  
eyes wakynge, I am so feble, that I cannot  
speake. <sup>5</sup> I haue cōsydred the dayes of olde,  
and the yeaeres that are past. <sup>6</sup> I call to re-  
mēbraunce my songe: and in the nyght I cō-

mune with myne awne hert, and search out my spretes. <sup>7</sup> Wylł y<sup>e</sup> Lord absent him selfe for euer? And will he be no more itreated?

<sup>8</sup> Is his mercy clene gone for euer? And is his promyse come vtterly to an ende for euermore? <sup>9</sup> Hath God forgottē to be gracious? And will he shutt vp his lounge kyndnesse in dyspleasure? Sela. <sup>10</sup> And I sayde: It is myne awne infirmyte: But I

wylł remembre the yeares of the right hāde of the moost hyst. <sup>11</sup> I wylł remembre the worckes of the Lorde, and call to mynde thy wonders of olde tyme. <sup>12</sup> I will thynke also of all thy worckes, and my talkynge shalbe of thy doinges.  <sup>13</sup> Thy waye,

O god, is holy: who is so greate a God as (oure) God? <sup>14</sup> Thou art y<sup>e</sup> God that doth wonders, ād hast declared thy power amōg people.

<sup>15</sup> Thou hast myghtely delyuered thy people, euen the sonnes of Iacob ād Joseph. Sela. <sup>16</sup> The waters sawe the, O God, the waters sawe the, & were afrayed:

y<sup>e</sup> deapthes also were troubled. <sup>17</sup> The cloudes poured out water, the ayer thondered, & thyne arowes went abroad. <sup>18</sup> The voyce of thy thonder was hearde rounde aboute,

the lyghtenynges shone vpon the grounde, the earth was moued and shoke withall.

<sup>19</sup> Thy waye is in the see, and thy pathes in

the greate waters, and thy foteſteppes are not knowne. <sup>20</sup> Thou leddeſt thy people lyke ſhepe, by the hande of Moſes and Aaron.

The . lxxviii . psalme.

ATTENDITE POPVLE MEVS.

An inſtruccyon of Aſaph.

**H**Eare my lawe, O my people, enclyne youre eares vnto the wordes of my mouth. <sup>2</sup> I wyll open my mouth in a parable, I wyll declare hard ſentences of olde. <sup>3</sup> Which we haue herde and knowne, and ſoche as oure fathers haue tolde vs. <sup>4</sup> That we ſhulde not hyde them from the chyl dren of the generacyons to come: but to ſhewe the honour of the Lorde, his might, and wonderfull worckes that he hath done. <sup>5</sup> He made a couenaſit with Iacob and gaue Iſrael a lawe which he commaunded oure forefathers to teache their children. <sup>6</sup> That their poſterite myght knowe it, and the childre which were yet vborne. <sup>7</sup> To thintent that whē they came vp, they myght ſhewe their chyl dren the ſame.

<sup>8</sup> That they myght put theyr truſt i God, and not to forget the workes of God, but

to kepe his cōmaūdmētes. <sup>9</sup> And not to be as their forefathers a faithlesse and stubburne generacion, a generacion that set not their herte a ryght, and whose sprete cleued not stedfastly vnto God. <sup>10</sup> Lyke as the chyldren of Ephraim, which beyng harnessed and caryēg boowes, turned them selues backe in the daye of batayll. <sup>11</sup> They kepte not the couenaunt of God, and wolde not walke in hys lawe. <sup>12</sup> But forgat what he had done, and the wonderfull worckes that he had shewed for thē. <sup>13</sup> Maruelous thynges dyd he in the syght of oure fathers in the lande of Egypte, euen in the felde of Zoan.

<sup>14</sup> He deuyded the see, and let thē go thorow: he made the waters to stāde on a heape.

<sup>15</sup> In the daye tyme also he led them with a cloude, and all the nyght thorow w<sup>th</sup> a light of fyre. <sup>16</sup> He cloaue the hard rockes in the wylderneſſe, and gaue them drincke therof, as it had bene out of the greate deapth.

<sup>17</sup> He brought waters out of the stony rocke, so that it gusheth out lyke the ryuers.

<sup>18</sup> Yet for all this they synned more agaynst hym, and prouoked the most hyst in the wyldernes. <sup>19</sup> They tempted God in theyr hertes, and requyred meate for theyr lust.

<sup>20</sup> They spake agaynst God also sayenge: Shall God prepare a table in the wilder-

nesse? <sup>21</sup> He smote the stony rocke in dede, y<sup>e</sup> the water gusheth out, and the streames flowed withall: but can he geue bred also, or prouyde flesh for his people? <sup>22</sup> Whē y<sup>e</sup> Lord hearde this, he was wroth: so the fyre was kyndled in Iacob, & ther came vp heuy displeasure agaynst Israel. <sup>23</sup> Because they beleued not in God, and put not their truste in his helpe. <sup>24</sup> So he commaunded the cloudes aboue, and opened the doores of heauen.

<sup>25</sup> He rayned downe Māna also vpon thē, for to eate, and gaue them foode frō heauen. <sup>26</sup> So man dyd eate angels fode, for he sent them meate ynough. <sup>27</sup> He caused the East wynd to blowe vnder the heauen, and thorow hys power he brought in y<sup>e</sup> south west wynde. <sup>28</sup> He rayned flesh vpon them as thicke as dust, and fethered foules lyke as the sande of the see. <sup>29</sup> He let it fall amonge their tentes euē roude aboute their habitacyon. <sup>30</sup> So they did eate, and were well fylled, for he gaue thē their awne desyre. They were not disapoynted of their lust. <sup>31</sup> But whyle the meate was yet in their mouthes: y<sup>e</sup> heuy wrath of God came vpon them, & slewe the welthiest of thē, yee and smote downe, the chosen men that were in Israel. <sup>32</sup> But for all this they synned yet more, and beleued not hys wonderous

worckes. <sup>33</sup> Therefore, theyr dayes dyd he consume in vanyte, and their yeaeres in trouble. <sup>34</sup> When he slewe them, they sought hym, and turned them early and enquired after God. <sup>35</sup> And they remembred that God was theyr strength, and that the hye God was their redemer. <sup>36</sup> Neuerthelesse, they dyd but flatter him with their mouth, and dyssembled with hym in their tonge. <sup>37</sup> For their herte was not whole with hym, nether contynued they stedfast in hys couenaunt



<sup>38</sup> But he was so mercyfull, that he forgave their mysdedes, and destroyed them not.



<sup>39</sup> Pee many a tyme turned he hys wrath awaye, and wolde not suffre his whole dyspleasure to aryse. <sup>40</sup> For he consydered y<sup>e</sup> they were but flesh: and that they were, euē a wynde that passeth awaye, and cometh not agayne. <sup>41</sup> Many a tyme dyd they pro- uoke hym in y<sup>e</sup> wyldernesse, and greued him in the deserte. <sup>42</sup> They turned backe, & tempted God, & moued the holy one in Israel.

<sup>43</sup> They thought not of his hand, and of y<sup>e</sup> daye when he delyuered them from the hāde of the enemye. <sup>44</sup> How he had wrought his myracles in Egipte, and his wonders in the felde of zoan. <sup>45</sup> He turned their waters into bloude, so that they myght not dryncke of the ryuers. <sup>46</sup> He sent lyce amonge thē,




and deuoured them vp and frogges to destroye them. <sup>47</sup> He gaue their frutes vnto y<sup>e</sup> catyrpyller, and their labour vnto the greshopper. <sup>48</sup> He destroyed their vynes w<sup>th</sup> hayle stones, and their mulbery trees w<sup>th</sup> the frost. <sup>49</sup> He smote their catel also with haylestones, & their flockes with hote thunder boltes. <sup>50</sup> He cast vpon thē the furyousnesse of hys wrath, anger, displeasure and trouble, and sent euell angels among them.

<sup>51</sup> He made a waye to his indignacion, and spared not their soule from death, but gaue theyr lyfe ouer to the pestylence. <sup>52</sup> And smote all the fyrstborne in Egipt, the moost principall and myghtyest  in y<sup>e</sup> dwellyn-  ges of Ham. <sup>53</sup> But as for his awne people, he lead them forth lyke shepe, and caried thē in y<sup>e</sup> wilderness lyke a flocke. <sup>54</sup> He brought them out safely, that they shulde not feare, & ouerwhelmed their enemyes with the see.

<sup>55</sup> And brought them within the borders of his Sanctuary:  euē to this mountayne,  which he purchased with his ryght hande.

<sup>56</sup> He cast out the heathē also before thē, caused their lande to be deuoyded amōge thē for an heritage, and made the trybes of Israel to dwell in their tētes. <sup>57</sup> So they tempted and displeased the most hye God, and kepte not hys testimonyes. <sup>58</sup> But turned

their backes, and fell awaye lyke their fathers, startynge asyde lyke a brokē bowe.

<sup>59</sup> For they greued hym with their hill alters, and prouoked him to displeasure wyth their ymages. <sup>60</sup> When God hearde this, he was wroth, and toke sore dyspleasure at Israel. <sup>61</sup> So that he forsoke the Tabernacle in Silo, euen the tent that he had pitched among men. <sup>62</sup> He delyuered their power into captiuyte, and their betwyte into the enemies hande. <sup>63</sup> He gaue his people ouer also into the swerde, and was wroth with his inherytaunce. <sup>64</sup> The fyre consumed their yōg men, and their maydens were not geuen to mariage. <sup>65</sup> Their Preastes were slayne w<sup>th</sup> the swerde, and there were no wyddowes to make lamētacion. <sup>66</sup> So the Lorde awaked as one out of slepe, and lyke a gyaunte refreshed with wyne. <sup>67</sup> He smote his enemies in the hynder partes, and put them to a perpetuall shame.  <sup>68</sup> He refused the tabernacle of Ioseph, and chose not the trybe of Ephraim. <sup>69</sup> But chose the trybe of Iuda, euen the hyl of Sion which he loued.

<sup>70</sup> And there he buylded his temple on hye, and layed the fōndacion of it lyke y<sup>e</sup> groude, whych he hath made continually. <sup>71</sup> He chose Dauid also his seruaut, and toke him awaye from the shepe foldes. <sup>72</sup> As he was

folowinge the ewes greate with yōge ones,  
he toke hym, that he myght fede Jacob hys  
people, and Israel his enheritaunce. <sup>73</sup> So  
he fed them with a faythfull and true hert, &  
ruled them prudently with all his power.

## The . lxxix . Psalme.

DEVS VENERVNT GENTES.

A Psalme of Asaph.



**G**od the heathen are come into thy  
inheritance: thy holy tēple haue they  
despyled, and made Ierusalem an heape  
of stones. <sup>2</sup> The deed bodes of thy ser-  
uauntes haue they geuen to be meate, vnto  
the foules of the ayre, and the flesh of thy  
saynctes vnto the beastes of the lande.

<sup>3</sup> Their bloud haue they shed lyke water on  
euery syde of Ierusalem, and there was no  
man to burye them. <sup>4</sup> We are become an  
opē shame vnto oure enemies, a very scorne  
and derisyon vnto them that are rounde  
about vs. <sup>5</sup> Lorde, how longe wylt thou  
be angrie? shall thy gelousy burne lyke fyre  
for euer? <sup>6</sup> Poure out thyne indignaciō  
vpon the heathen that haue not knowne  
the, and vpon the kyngdome that haue not

called vpon thy name. <sup>7</sup> For they haue deuoured Jacob, and layed waste his dwelling place. <sup>8</sup> O remembre not oure olde synnes, but haue mercy vpon vs, and that soone, for we are come to greate misery.

<sup>9</sup> Helpe vs, O God of oure saluacion, for the glory of thy name: O deliuer vs, and be mercyfull vnto oure synnes for thy names sake. <sup>10</sup> Wherefore do the Heathen saye: where is now their God? <sup>11</sup> O let the vengeance of thy seruantes bloude that is shed, be openly shewed vpon the Heathen in oure syght. <sup>12</sup> O let the sorowfull syghyng of the prisoners come before the: accordyng vnto the greatnesse of thy power, preferue thou those y<sup>e</sup> are appoynted to dye. <sup>13</sup> And for the blasphemy (wherwyth oure neyghbours haue blasphemed the) rewarde thou them, O Lorde, seuen folde into their bosome. <sup>14</sup> So we, that be thy people and shepe of thy pasture, shall geue the thanckes for euer, and wyll allwayne be shewinge forth thy prayse from generacion to generacion.

The . lxxx . Psalme.

QVI REGIS ISRAEL.

To the chaunter  vpon Sotanim,  
a testimonye and Psalme of Asaph. 



Hear O y<sup>e</sup> shepherde of Israel,  
thou that ledest Ioseph lyke a  
shepe: shewe thy selfe also thou  
y<sup>e</sup> syttest vpon the Cherubyns.

<sup>2</sup> Before Ephraim, Ben Ja-  
min, and Manasses: stee v<sup>p</sup> thy strength  
and come helpe vs. <sup>3</sup> Turne vs agayne, O  
God, shewe the lyght of thy countenaunce,  
and we shalbe whole. <sup>4</sup> O Lorde God of  
hostes, how longe wilt thou be angry with  
thy people y<sup>e</sup> prayeth? <sup>5</sup> Thou fedest the  
with the bred of teares and geuest them ple-  
teousnes of teares to dryncke. <sup>6</sup> Thou  
hast made vs a very scryfe vnto oure neygh-  
bours, and oure enemyes laugh vs to scorne.


<sup>7</sup> Turne vs agayne, thou God of hostes,  
shewe the lyght of thy countenaunce, and we  
shalbe whole. <sup>8</sup> Thou hast brought a vyne  
out of Egypte, thou hast cast out the hea-  
then, and plated it. <sup>9</sup> Thou madest rowme  
for it: and whan it had taken rote, it fylled y<sup>e</sup>

lande. <sup>10</sup> The hylles were couered wyth the shadowe of it, and the bowes therof were lyke the goodly Cedre trees. <sup>11</sup> She stretched out her braunches vnto the see, and her bowes vnto the ryuer. <sup>12</sup> Why hast y<sup>u</sup> then broken downe her hedge, that all they which go by, plucke of her grapes? <sup>13</sup> The wyldbe bore out of the wood doth rote it vp, and the wyldbe bestes of the felde deuoureth it.

<sup>14</sup> Turne the agayne, thou God of Hostes, loke downe from heauen, beholde, and vylset this vyne. <sup>15</sup> And the place of the vynyarde that thy ryght hande hath planted, and the braunch that thou madest so stronge for thy selfe. <sup>16</sup> It is brent with fyre, and cut downe: and they shall perysh at the rebuke of thy countenance. <sup>17</sup> Let thy hand be vpon the man of thy ryght hande, & vpon the sonne of man whom y<sup>u</sup> madest so strong for thyne awne self. <sup>18</sup> And so will not we go back from the: Oh let vs lyue, & we shall call vpon thy name. <sup>19</sup> Turne vs agayne, O Lorde God of Hostes, shewe the lyght of thy countenance, & we shalbe whole.

The . lxxxi . Psalme.

EXVL TATE DEO.

To the chaunter  upon Githith,



(A Psalme) of Asaph (in the fifth daye of  
the Sabbath.)



Inge we merely vnto God or strength  
make a chearfull noyse vnto the God  
of Iacob. <sup>2</sup> Take the Psalme, bryng  
hyther the tabret, the mery harpe w<sup>th</sup> the lute.

<sup>3</sup> Blowe vp y<sup>e</sup> trompett in the new mone,  
euen in the tyme appoynted, and vpon oure  
solēpne feast daye. <sup>4</sup> For this was made a  
statute for Iſrael, & a lawe of y<sup>e</sup> God of Ja-  
cob. <sup>5</sup> This he ordened in Ioseph for a te-  
stymony, when he came out of the lande of  
Egypt, and had hearde a straunge lāguage.

<sup>6</sup> I eased hys shoulde from the burthen, &  
his handes were delyuered from (makynge)  
the pottes. <sup>7</sup> Thou calledst vpo me in trou-  
bles, and I delyuered the, and hearde the  
what tyme as the storme fell vpon the,  
<sup>8</sup> I proued the also at the waters of stryfe.  
Sela. <sup>9</sup> Heare, O my people, and I wyll  
assure the O Iſrael, yf thou wylt herkē vn-  
to me. <sup>10</sup> There shall no straunge God be in

the, nether shalt thou worshyppe any other God. <sup>11</sup> I am the Lorde thy God, whych brought the out of the lande of Egypte open thy mouth wyde, and I shall fyll it. <sup>12</sup> But my people wolde not heare my voyce, and Israel wolde not obey me. <sup>13</sup> So I gaue them vp vnto their awne hertes lust, and let them folowe their awne ymaginacyons.

<sup>14</sup> And that my people wolde haue herkened vnto me, for yf Israel had walked in my wayes. <sup>15</sup> I shulde soone haue put downe their enemyes, & turned myne hand agaynst their aduerfaries. <sup>16</sup> The haters of y<sup>e</sup> Lorde shulde haue bene founde lyars, but their tyme shulde haue endured for euer. <sup>17</sup> He shuld haue fed the also w<sup>th</sup> the fynest wheate floure, and with hony out of the stony roke shulde I haue satiffyed the.

## The . lxxii . Psalme.

DEVS STETIT IN SINAGOGA.

A Psalme of Asaph.



God standeth in the congregacyon of prynces: he is Iudge amonge Goddes. <sup>2</sup> How longe will ye geue wrong iudgement, and accepte the personnes of the vngodly? Sela. <sup>3</sup> Defende the poore and



fatherlesse, se that soch as be in nede and necessite haue right. <sup>4</sup> Delyuer the outcaste & poore: saue them from the hande of the vngodly. <sup>5</sup> They will not be lerned ner vnderstande, but walcke on styll in darcknesse: all the foundacions of the erth be out of course.

**E** <sup>6</sup> I haue sayde: **E** ye are Goddes, and ye all are chyldren of the moost hyst. <sup>7</sup> But ye shall dye lyke men, and fall lyke one of ye princes. <sup>8</sup> Arise, O God, and iudge thou ye earth, for thou shalt take all heathē to thine enheritaunce.

## The . lxxxiii . Psalme.

DEVS QVIS SIMILIS.

A songe and Psalme of Asaph.

**H**olde not thy tonge, O God, kepe not styll sylēce, restryne not thy self O God. <sup>2</sup> For lo thyne enemyes make a murmurynge, and they that hate ye haue lyft vp their heade. <sup>3</sup> They haue ymagyned craftely agaynst thy people: and taken counsell agaynst thy secrete ones.

<sup>4</sup> They haue sayde: come, & let vs rote the out that they be nomore a people, & that the name of Israel maye be nomore in remem-

braunce. <sup>5</sup> For they haue cast their heades together with one consent, and are confederate agaynst the. <sup>6</sup> The tabernacles of the Edomites and Ismaelytes, the Moabytes and Hagarenes. <sup>7</sup> Gebal, and Ammon, and Amalech: y<sup>e</sup> Philistynes with them y<sup>e</sup> dwell at Tyre. <sup>8</sup> Assur also is ioynded vnto them, and haue helped the children of Loth. Sela.

<sup>9</sup> But do thou to them as vnto the Hadianites, vnto Sisera, and vnto Jabin at the broke of Kyson. <sup>10</sup> Whych perished at Endor, and became as y<sup>e</sup> donge of y<sup>e</sup> earth.

<sup>11</sup> Make them & theyr Princes lyke Dreb and zeb. Pee make all their Princes lyke as Zebea and Salmanna. <sup>12</sup> Which saye: let vs take to oure selues the houses of God in possession. <sup>13</sup> O my God, make them lyke vnto a whele, and as the stuble before y<sup>e</sup> wynde.

<sup>14</sup> Lyke as a fyre that burneth vp the wod, and as the flame that consumeth the mountaynes. <sup>15</sup> Persecute them euen so wyth thy tempest, and make them astrayed wyth thy storme. <sup>16</sup> Make theyr faces ashamed, O Lorde, that they maye seke thy name. <sup>17</sup> Let them be confounded and vered euer more and more: let them be put to shame and perish.

<sup>18</sup> And they shall know, that thou (whose name is Jehoua) art only the moost hyst ouer all the earth.

The . lxxxiij . Psalme.

QVAM DILECTA TABERNACVLA.

To the chaſiter vpon Githith, a Psalme of the ſonnes of Corah.



How amiable are thy dwellyngeſ, thou Lorde of Hoſtes? <sup>2</sup> My ſoule hath a deſyre and longinge to entre into the courtes of the Lorde: my hert and my fleſh reioyce in the liuyng God. <sup>3</sup> Bee ye ſparow hath founde her an houſe, and the ſwallowe a neſt, where ſhe maye laye her yonge: euen thy aulters O Lorde of Hoſtes, my kynge and my God. <sup>4</sup> Blessed are they that dwell i thy houſe, they wilbe all waye prayſyng the. Sela. <sup>5</sup> Blessed is that mā whole ſtrength is in the, in whole herte are thy wayes. <sup>6</sup> Whych goinge thorow the vale of miſery uſe it for a well, and the poles are fylled with water. <sup>7</sup> They wyll go from ſtrength, and vnto the God of Goddes appeareth euery one of them in Sion. <sup>8</sup> O Lorde God of Hoſtes, heare my prayer: herken O God of Jacob. Sela. <sup>9</sup> Behold, O God oure defender, and loke vpon the face of thyne anoynted. <sup>10</sup> For one daye in thy

courtes is better than a thousande. <sup>11</sup> I had rather be a dore keper in y<sup>e</sup> house of my God, then to dwell in the tentes of vngodlyneste.

<sup>12</sup> For the Lord God is a lyght and defence, the Lord will geue grace and worthype and no good thyng shall he witholde from them that lyue a godly lyfe. <sup>13</sup> O Lord God of Hostes, blessed is the man, that putteth hys trust in the.

## The . lxxxv . Psalme.

BENEDIXISTI DOMINE.

To the chaunter, a Psalme of the  
sonnes of Corah.

**L**orde, thou art become gracious vnto thy lande, thou hast turned away the captiuite of Jacob. <sup>2</sup> Thou hast forgeuen the offence of thy people, and couered all theyr synnes. Selah. <sup>3</sup> Thou hast taken away all thy displeasure, and turned thy selfe from thy wrathfull indignacion.

<sup>4</sup> Turne vs then, O God oure Sauypour, and let thyne anger cease from vs. <sup>5</sup> Wylt thou be displeased at vs for euer? and wylt thou stretch out thy wrath from one generation to another? <sup>6</sup> Wylt thou not turne a-

gayne & quycken vs, that thy people maye reioyse in the? <sup>7</sup> Shewe vs thy mercy O lord and graunt vs thy saluacion. <sup>8</sup> I will herken what the Lord God will saye: (concernyng me) for he shall speake peace vnto his people and to his sainctes, that they turne not agayne. <sup>9</sup> For his saluacion is nye thē that feare him, that glory maye dwell i oure lāde. <sup>10</sup> Mercy and trueth are met together, ryghtuousnesse and peace haue kyssed eche other. <sup>11</sup> Trueth shall florish out of y<sup>e</sup> earth, & ryghtuousnesse hath loked downe frō heauen. <sup>12</sup> Bee, the Lorde shall shewe lounge kyndnesse, and oure lande shall geue her increase. <sup>13</sup> Ryghteousnesse shall go before him, and he shall directe his goyng in the waye.

The . lxxxvi . Psalme.

INCLINA DOMINE AVREM.

A Prayer of Dauid.

**B**owe downe thyne eare, O Lord, ād heare me, for I am poore & in misery. <sup>2</sup> Preserue thou my soule, for I am holy: my God saue thy seruaunt, that putteth his trust in the. <sup>3</sup> Be mercyfull vnto

me (O Lorde) for I will call dayly vpon the. <sup>4</sup> Comforte the soule of thy seruaunt, for vnto the (O Lorde) do I lyft vp my soule. <sup>5</sup> For thou Lorde art good and gracious, and of greate mercy vnto all thē that call vpon the. <sup>6</sup> Geue eare Lorde vnto my prayer, and pondre the voyce of my humble desyres. <sup>7</sup> In the tyme of my trouble I will call vpon the, for thou hearest me.

<sup>8</sup> Amonge the Goddes there is none lyke vnto the (O Lorde) there is not one that can do as thou doest. <sup>9</sup> All nacions whom thou hast made, shall come and worshyppe the (O Lorde) and shall glorifie thy name.

<sup>10</sup> For thou art great, and doest wonderous thynges, thou art God alone.

<sup>11</sup> Teach me thy waye, O Lord and I will walke in thy trueth: O knytt my hert vnto the, that it maye feare thy name. <sup>12</sup> I wyll thanke the, O Lorde my God with all my hart, and will prayse thy name for euer.

<sup>13</sup> For great is thy mercy towarde me and thou hast deliuered my soule from the nethermost hell. <sup>14</sup> O God the proude are ryssen agaynst me, and the congregacions of naughtie men haue sought after my soule, and haue not set the before their eyes.

<sup>15</sup> But thou, O Lorde God, art full of compassion, and mercy, lōge suffrynge, plē-

teous in goodnes and trueth. <sup>16</sup> D turne the then vnto me and haue mercy vpon me: geue thy strength vnto thy seruaunt, and help the sonne of thyne handmayde.

<sup>17</sup> Shewe some token vpon me for good, that they which hate me, maye se it, and be ashamed, because thou Lord hast helped me, and comforted me.

## The . lxxxvii . Psalme.

FVNDAMENTA EIVS.

A Psalme and songe of the sonnes of Corah.

**H**er foundations are vpon the holy hylles: the Lorde loueth the gates of Syon more then all the dwellinges of Jacob. <sup>2</sup> Very excellent thynges are spoken of the, thou cyte of God. Selah.

<sup>3</sup> I will thynke vpon Rahab and Babylon, with them that knowe me.

<sup>4</sup> Beholde, yee the Philistines also, & they of Tyre w<sup>th</sup> the Moorians. Lo, there was he borne. <sup>5</sup> And of Syon it shalbe reported, that he was borne in her, ad the moost hyst shall stablish her. <sup>6</sup> The Lorde shall rehearse it, whan he wryteth vp the people, that he was borne there. Selah.

<sup>7</sup> The fingers also and trowpetters shal he rehearse. All my fresh sprynges shalbe in the.

## The . lxxxviii . Psalme.

DOMINE DEVS SALVTIS.

A song and Psalme of the sonnes  
of Corah, to y<sup>e</sup> chaunter vpon  
Mahelath, to geue thankes:  
an instruction of Heman the Ezrahite.



Orde God of my saluacion, I haue cryed daye and nyght before the: Oh let my prayer entre into thy presence, encline thine eare vnto my callinge.

<sup>2</sup> For my soule is full of trouble, and my lyfe draweth nye vnto hell. <sup>3</sup> I am counted as one of thē that go downe vnto y<sup>e</sup> pytte, & I haue bene euen as a man y<sup>e</sup> hath no strength.


<sup>4</sup> Fre amonge the deed, lyke vnto thē that be wounded lye in the graue, which be out of remembraunce, and are cut awaye fro thy hande. <sup>5</sup> Thou hast layed me in the lowest pytt, in a place of darcknesse and in the depe.

<sup>6</sup> Thyne indignacyon lyeth harde vpon me, and thou hast vexed me with all thy stormes. Selah. <sup>7</sup> Thou hast put awaye myne acqvyntaunce farre fro me, and made me



to be abhorred of them: <sup>8</sup> I am so fast in prison, that I can not get forth. <sup>9</sup> My syght fayleth for very trouble: Lord I haue called dayly vpon the, I haue stretched out myne handes vnto the. <sup>10</sup> Dost thou shewe wonders amonge the deed? Or shall the deed ryse vp agayne, and prayse the?

<sup>11</sup> Shall thy louyng kyndnes be shewed in the graue, or thy faythfulnesse in destrucciō?

<sup>12</sup> Shall thy wonderous workes be known in the darcke, and thy ryghtuousnes in the lande  where all thinges are forgotten? <sup>13</sup> Unto the haue I cryed O Lorde, and early shall my prayer come before the.

<sup>14</sup> Lorde, why abhorrest thou my soule? and hydest thou thy face fro me? <sup>15</sup> I am in misery, and like vnto hym that is at the poynt to dye (euen fro my youth vp) thy terrours haue I suffred with a troubled mynde.

<sup>16</sup> Thy wrathfull dyspleasure goeth ouer me, and the feare of the hath vndone me.

<sup>17</sup> They came roūde about me daylye lyke water, and compased me together on euery syde. <sup>18</sup> My louers and frendes hast thou put awaye fro me, and hyd myne acquaintance out of my syght.

## The . lxxxix . Psalme.

MISERICORDIAS DOMINI.

An instruccion of Ethan  
the Ezrahite.

**M**y songe shalbe all waye of the  
louing kyndnesse of the Lord, with  
my mouth will I euer be shewyng  
thy trueth from one generacion to  
another. <sup>2</sup> For I haue sayde: mercy shalbe  
set vp for euer, thy trueth shalt thou stablysh  
in the heauens. <sup>3</sup> I haue made a coue-  
naunt with my chosen, I haue sworne vnto  
Dauid my seruaunt. <sup>4</sup> Thy sede will I  
stablish for euer, and set vp thy trone from  
one generacion to another. Sela. <sup>5</sup> O Lord  
the very heauē's shall prayse thy wonde-  
rous worckes, & thy trueth in the congrega-  
cion of the saintes. <sup>6</sup> For who is he amōg  
the cloudes, that shall be compared vnto the  
Lord? <sup>7</sup> And what is he amōge the god-  
des, that shalbe lyke vnto the Lorde?

<sup>8</sup> God is very greatly to be feared in the  
councell of the saintes, and to be had in reue-  
rence of all them that are aboute hym.

<sup>9</sup> O Lord God of hostes, who is lyke unto the? thy trueth (most myghtie Lord) is on eue-  
ry syde. <sup>10</sup> Thou rulest the ragyng of the  
see, thou stillest the waues therof, when they  
arise. <sup>11</sup> Thou hast subdued Egypte and  
destroyed it, y<sup>u</sup> hast scatred thyne enemyes  
abroad with thy myghtie arme. <sup>12</sup> The hea-  
uens are thyne, the earth also is thyne: thou  
hast layed the foundation of the rofide worl-  
de, and all that therin is. <sup>13</sup> Thou hast made  
the north and the south, Tabor and Hermō  
shall reioyse in thy name. <sup>14</sup> Thou hast a  
myghtie arme, strong is thy hande, and hys  
is thy ryght hande. <sup>15</sup> Ryghteousnes and  
equite is the habitation of thy seate, mercy  
and trueth shall go before thy face. <sup>16</sup> Bles-  
sed is the people (O Lord) that can reioyse  
in y<sup>e</sup>: they shall walke in the light of thy coun-  
tenaunce. <sup>17</sup> Theyr delyste shalbe daylie in  
thy name, and in thy ryghteousnesse shal they  
make theyr boast. <sup>18</sup> For thou art y<sup>e</sup> glory of  
theyr strength, & in thy louyng kyndnesse y<sup>u</sup>  
shalt lyft vp oure hornes. <sup>19</sup> For y<sup>e</sup> Lord is  
oure defence, The holy one of Israel is oure  
Kyng. <sup>20</sup> Thou spakest somtyme i byspons  
vnto thy saictes, & saydest: I haue layed help  
vpō one y<sup>e</sup> is myghty, I haue exalted one cho-  
sen out of y<sup>e</sup> people. <sup>21</sup> I haue soude Da-  
uid my seruaunt: with my holy oyle haue I

anoynted him. <sup>22</sup> My hand shall holde hym fast, and myne arme shall strengthen hym.

<sup>23</sup> The enemye shall not be able to do hym violence, the sonne of wyckednesse shall not hurte him. <sup>24</sup> I shall smyte downe hys foes before hys face, and plage thē that hate him.

<sup>25</sup> My trueth also ad my mercy shalbe with him, and in my name shall his horne be exalted. <sup>26</sup> I will set hys dominion also in the see, and hys ryght hande in the floudes,

<sup>27</sup> He shall call me: thou art my father, my God & my strong saluacion. <sup>28</sup> And I wyll make him my fyrst borne, hyper then the Kynge of the earth. <sup>29</sup> My mercy will I kepe for him for euermore, & my couenaunt shall stande fast with him. <sup>30</sup> His sede also will I make to endure for euer, and his trone as the dayes of heauen. <sup>31</sup> But yf his children forsake my lawe, and walke not in my iudgements. <sup>32</sup> If they breake my statutes and kepe not my commaundementes.

I will vyset theyr offences with the rod and theyr synne with scourges.

<sup>33</sup> Neuerthelesse, my louyng kyndnesse will I not vtterly take from hym, ner suffre my trueth to fayle. <sup>34</sup> My couenaunt will I not breake, nor alter the thyng that is gone out of my lippes. I haue sworne once by my holynesse, that I will not fayle Dauid.

<sup>35</sup> Hys sede shall endure for euer, and hys seate is lyke as the sunne before me.

<sup>36</sup> He shall stande fast for euermore as the moone, and as the faythfull wytnesse in heauen. Selah. <sup>37</sup> But y<sup>u</sup> hast abhorred & forsakē thyne anoynted, & art displeased at hī.

<sup>38</sup> Thou hast broken the couenaunt of thy seruauant, and cast his crowne to the groude.

<sup>39</sup> Thou hast ouerthrowne all his hedges, and broken downe his stronge holdes.

<sup>40</sup> All they that goo by, spoyle hym ād he is become a rebuke vnto his neyghbours.

<sup>41</sup> Thou hast sett vp the ryght hande of hys enemyes, and made all his aduersaries to reioyse. <sup>42</sup> Thou hast takē awaye the edge of his swerde, ād geuest him not victory in the battayle.

<sup>43</sup> Thou hast put out his glory, & cast hys Trone downe to y<sup>e</sup> grounde. <sup>44</sup> The dayes of his yowth hast thou shortened, and couered him w<sup>th</sup> dishonoure. Selah.

<sup>45</sup> Lord, how lōge wilt thou hyde thy self? For euer? and shall thy wrath burne lyke fyre?

<sup>46</sup> O remēbre, how shorte my tyme is, wherfore hast y<sup>u</sup> made all mē for naught? <sup>47</sup> What man is he that lyueth, ād shall not se death? And shall he delyuer his awne soule frō the hande of hell? Selah. <sup>48</sup> Lorde, where are thy olde louyng kyndnesses, which y<sup>u</sup> sworeſt vnto Dauid in thy treuth? <sup>49</sup> Remember

(Lorde) the rebuke y<sup>e</sup> thy seruaceuntes haue & how I do beare i my bosome thy rebukes of many people. <sup>50</sup> Wherwith thyne enemies haue blasphemed the, and sclaunder the fote-steppes of thyne anoynted. Prayed be the Lord for euermore: Amen: Amen.

## The . xc . Psalme.

DOMINE REFVGIVM.

A Prayer of Moses the man of God.

**L**orde, thou hast bene oure refuge from one generacion to another.

<sup>2</sup> Before the mountaynes were brought forth, or euer the earth and the worlde were made, thou art God from euerlastyng and worlde without ende.

<sup>3</sup> Thou turnest man to destruccion. Agayne, thou sayest: come agayne ye chyl dren of men. <sup>4</sup> For a thousande yea res in thy syght are but as yesterdaye, seynge that is past as a watch in the nyght. <sup>5</sup> As sone as thou scatrest them, they are euen as a slepe, and fade away sodenly lyke the grasse.

<sup>6</sup> In the mornynge it is grene and groweth vp, but in the euenynge it is cut downe (dryed vp) and withered. <sup>7</sup> For we confu-

me awaye in thy displeasure, & are afrayed at thy wrathfull indignacyō. <sup>8</sup> Thou hast set oure misdedes before the, and oure secreete synnes in the lyght of thy countenaunce. <sup>9</sup> For when thou art angrye, all oure dayes are gone: we brynge oure yeaeres to an ende, as it were a tale that is tolde.

<sup>10</sup> The dayes of oure age are thre score yeaeres and ten: and though men be so stronge that they come to foure score yeaeres, yet is theyr strength then but labourē ād sorowe: so soone passeth it a waye, and we are gone.

<sup>11</sup> But who regardeth the power of thy wrath, for euen thereafter as a man feareth, so is thy displeasure. <sup>12</sup> O teach vs to nōbre oure dayes, that we maye applye oure hertes vnto wysdome. <sup>13</sup> Turne the agayne (O Lorde) at the last, and be gracious vnto thy seruauntes. <sup>14</sup> O satisfie vs with thy mercy, and that soone: so shall we reioyse and be glad all the dayes of oure lyfe.

<sup>15</sup> Comforte vs agayne, now after the tyme that thou hast plagued vs, ād for the yeaeres wherin we haue suffred aduersyte.

<sup>16</sup> Shewe thy seruauntes thy worcke, and theyr childrē thy glory. <sup>17</sup> And the gloriuous maiesty of the Lorde oure God be vpon vs: prospere thou the worcke of our hādes vpon vs, O prospere thou oure handy worcke.

## The . xcj . Psalme.

QVI HABITAT.



Who so dwelleth vnder the defence of the most hyst, shall abide vnder the shadow of y<sup>e</sup> Allmyghtye. <sup>2</sup> I wyll saye vnto the Lorde: Thou art my hope, and my stronge holde, my God, in him will I trust. <sup>3</sup> For he shall deliuer the from the snare of the hunter, and frō the noysome pestilence. <sup>4</sup> He shall defende the vnder hys wynges, and thou shalt be safe vnder hys fethers: his faythfulnesse and trueth shall be thy shyld and buckler. <sup>5</sup> Thou shalt not be afrayed for eny terrour by nyght, ner for the arow that flyeth by daye. <sup>6</sup> For the pestilēce that walketh in darcknesse, ner for the sycknesse that destroyeth in the noone daye. <sup>7</sup> A thousande shall fall besyde the, & ten thousande at thy ryght hand, but it shall not come nye the. <sup>8</sup> See, with thyne eyes shalt thou beholde, and se the rewarde of the vngodly. <sup>9</sup> For thou Lorde art my hope, thou hast set thyne house of defence very hye. <sup>10</sup> There shall no euell happen vnto the, ne-ther shall eny plage come nye thy dwelling.



<sup>11</sup> For he shall geue his angels charge ouer the, to kepe the in all thy wayes.

<sup>12</sup> They shall beare the in theyr handes, that thou hurt not thy fote agaynst a stone.

<sup>13</sup> Thou shalt go vpon the Lyon and Adder, the yonge Lyon and the Dragon shalt thou treade vnder thy fete. <sup>14</sup> Because he hath sett his loue vpon me, therfore shall I deliuer him: I shall set him vp, because he hath knowne my name. <sup>15</sup> He shall call vpon me, & I will heare hym: yee I am with hym in trouble, I will deliuer hym, and bringe hym to honoure. <sup>16</sup> With longe lyfe wyl I satisfie hym, and shewe hym my saluacion.

## The . xcij . Psalme.

BONVM EST CONFITERI.

A Psalme and songe for the  
Sabboth daye.



It is a good thing to geue thanks vnto the Lorde, and to synge praises vnto thy name, O most hiest.

<sup>2</sup> To tell of thy louyng kyndnesse early in the mornynge, and of thy trueth in the nyght season. <sup>3</sup> Upon an instrument of ten stringes, & vpon the lute: vpon a lowde instrument,

& vpon the harpe. <sup>4</sup> For y<sup>e</sup> Lorde hast made me glad thorow thy workes, and I wyll reioyse in geuyng prayse for the operacyōs of thy hādes. <sup>5</sup> O Lord, how glorious are thy worckes: thy thoughtes are very depe.

<sup>6</sup> An vnwyse man doth not well cōsidre this, and a foole doth not vnderstande it. <sup>7</sup> Whā the vngodly are grene as the grasse, ād whā all the worckes of wyckednes do florish, thē shall they be destroyed for euer. But y<sup>e</sup> Lorde art y<sup>e</sup> most hyst for euermore. <sup>8</sup> For lo, thyne enemyes, O Lord, lo, thyne enemyes shall perishe, ād all the workers of wyckednes shalbe destroyed. <sup>9</sup> But my horne shalbe exalted like the horne of an Unicorne, for I am anoynted with fresh oyle. <sup>10</sup> Myne eye also shall se hys lust of myne enemyes, and myne eare shall heare hys desyre of the wycked that ryse vp agaynst me. <sup>11</sup> The ryghteous shall florish lyke a palme tree, and shall sprede abroad lyke a Cedre in Liban<sup>o</sup>

<sup>12</sup> Soch as be planted in y<sup>e</sup> house of the Lord shall florish in y<sup>e</sup> courtes (of the house) of oure God. <sup>13</sup> They shall also bryng forth more fruite in theyr age, & shalbe fatt ād well lykēge.

<sup>14</sup> That they maye shewe, how true y<sup>e</sup> Lord my strength is, and that there is no vnryghtuousnesse in hym.

The . xciiij . psalme.

DOMINVS REGNAVIT.

**T**he Lord is Kyng, and hath put on glorious apparell: the Lorde hath put on hys apparell, and gyrded hym selfe with strength: <sup>2</sup> he hath made the roude worlde so sure, that it can not be moued. <sup>3</sup> Euer sens y<sup>e</sup> world begāne hath thy seate bene prepared, thou art from euerlastyng. <sup>4</sup> The floudes are rysen (O Lord) the floudes haue lyft vp theyr noyse, the floudes lyft vp the waues.

<sup>5</sup> The waues of the see are myghtie, & rage horribly: but yet the Lorde that dwelleth on hye, is myghtier. <sup>6</sup> Thy testimonies, O Lorde are very sure, holynesse becommeth thyne house for euer.

The . xciiij . psalme.

DEVS VLTIONVM.

**O** Lord God to whō vēgeaunce be lōgeth: thou God to whō vengeaunce belōgeth, shewe thy self. <sup>2</sup> Aryse thou iudge of the world, & rewarde the proude after theyr deseruyng. <sup>3</sup> Lorde

how longe shall the vngodly, how lōge shall the vngodly triūphe? <sup>4</sup>How long shall all wicked doers speake so disdaynfully, & make soch proude boasting? <sup>5</sup>They smyte downe thy people, O Lord, and trouble thyne heritage. <sup>6</sup>They murthur the wyddowe & the strāger, and put the fatherlesse to death.

<sup>7</sup>And yet they saye: Tushe the Lord shall not se, nether shall y<sup>e</sup> God of Jacob regard it.

<sup>8</sup>Take hede, ye vntwyse amonge y<sup>e</sup> people O ye fooles, when wyll ye vnderstande?

<sup>9</sup>He y<sup>e</sup> planted the eare, shall he not heare? Or he y<sup>e</sup> made the eye, shall not he se? <sup>10</sup>Or he y<sup>e</sup> nutureth the heathē it is he y<sup>e</sup> teacheth mā knowlege, shal not he punish? <sup>11</sup>The Lorde knoweth y<sup>e</sup> thoughtes of men y<sup>e</sup> they are but vayne. <sup>12</sup>Blessed is the man, whom y<sup>u</sup> chastenest (O Lord) & teachest hym in thy lawe. <sup>13</sup>That y<sup>u</sup> mayest geue hym paciēce in tyme of aduersyte, vntyll y<sup>e</sup> pytt be dygged vp for the vngodly. <sup>14</sup>For y<sup>e</sup> Lord wyll not fayle hys people, nether wyll he forsake hys inheritaunce. <sup>15</sup>Untill ryghteousnes turne agayne vnto iudgemēt all soch as be true of hert shall folowe it. <sup>16</sup>Who wyll ryse vp with me agaynst the wycked? Or who will take my parte agaynst y<sup>e</sup> euell doers? <sup>17</sup>If y<sup>e</sup> Lord had not helped me it had not failed, but my soule had bene put to sylence. <sup>18</sup>But

whē I sayd: my fote hath slypped, thy mercy  
(O Lord) helde me vp. <sup>19</sup> In the multitude  
of the sorowes y<sup>e</sup> I had in my herte, thy com-  
fortes haue refreshed my soule. <sup>20</sup> Wilt thou  
haue eny thyng to do with y<sup>e</sup> scoole of wy-  
ckednesse, which ymagineth myschefe as a  
lawe? <sup>21</sup> They gather thē together agaynst  
the soule of the ryghteous, and cōdemne the  
innocēt bloude. <sup>22</sup> But the Lord is my refu-  
ge, & my God is the strength of my cōfidēce.

<sup>23</sup> He shall recompence thē their wyckednes  
and destroye them in their awne malyce, yee  
the Lorde oure God shall destroye them.

## The . xcvi . Psalme.

VENITE EXVLTEMVS.



Come, let vs synge vnto y<sup>e</sup> Lord, lett  
vs hertely reioyse in the strēgth of oure  
saluaciō. <sup>2</sup> Let vs come before his pre-  
sence w<sup>th</sup> thanckesgeuyng, & shewe oure selfe  
glad in hym w<sup>th</sup> psalmes. <sup>3</sup> For the Lord is  
a great God, & a greate kynge aboue all god-  
des. <sup>4</sup> In his hande are all the corners of the  
earth, ād the strēgth of the hylles is his also.

<sup>5</sup> The see is hys, ād he made it, & his hādes  
prepared the drye lande. <sup>6</sup> O come, let vs

worshyppe & fall downe, and knele before y<sup>e</sup> Lord oure maker. <sup>7</sup> For he is (the lord) oure God: and we are y<sup>e</sup> people of hys pasture, and the sheppe of his hādes. <sup>8</sup> To daye yf y<sup>e</sup> wil heare his voyce, hardē not youre hertes as in y<sup>e</sup> prouokaciō & as ī y<sup>e</sup> daye of tēptacyon in the wildernes. <sup>9</sup> Whē youre fathers tēpted me, proued me, and sawe my worckes.

<sup>10</sup> Fourty yeaeres lōge was I greued with y<sup>e</sup> generacion, & sayd: it is a people y<sup>e</sup> do erre in theyr hertes: for they haue not knowne my wayes. <sup>11</sup> Unto whō I sware ī my wrath, that they shulde not enter in to my rest.

## The . xcvi . Psalme.

CANTATE DOMINO.



Synge vnto the Lord a newe songe, synge vnto the Lorde all the whole earth. <sup>2</sup> Synge vnto the Lorde, and prayse his name, be tellynge of hys saluacyō from daye to daye. <sup>3</sup> Declare hys honoure vnto the heathē and hys wonders vnto all people. <sup>4</sup> For the Lord is great, and can not worthely be prayed: he is more to be feared then all goddes. <sup>5</sup> As for all the goddes of the heathen, they be but Idols, but it is the Lorde that made the heauens.

<sup>6</sup> Glorpe and worshyppe are before hym, power and honoure are in hys Sanctuary.

<sup>7</sup> Ascrybe vnto the Lord, (O ye kynredes of the people) ascrybe vnto the Lorde worshype and power. <sup>8</sup> Ascrybe vnto the Lord the honoure due vnto hys name, brynge presentes, & come into hys courtes. <sup>9</sup> O worshipe the Lord in the beutye of holynesse, lett the whole earth stand in awe of hym.

<sup>10</sup> Tell it out amonge the Heathen that the Lorde is kynge: and that it is he whych hath made the rounde worlde so fast, that it can not be moued, and how that he shall iudge the people ryghteously. <sup>11</sup> Let the heauens reioyse, and let the earth be glad: let the see make a noyse, and all that therein is.

<sup>12</sup> Let the felde be ioyfull and all that is in it, then shall all the trees of the wodde reioyce.

<sup>13</sup> Before the Lord, for he cometh: for he cometh to iudge the earth: ad wyth ryghteousnesse to iudge the worlde, & the people wyth hys trueth.

## The . xcviij . Psalmes.

DOMINVS REGNAVIT.

**T**he Lorde is kynge, the earth maye be glad therof: yee, the multytude of the Isles maye be glad therof. <sup>2</sup>Cloudes and darcknesse are rounde aboute hym, ryghteousnesse and iudgment are the habitation of hys seate. <sup>3</sup>There shall go a fyre before hym, and burne vp hys enemyes on euery syde. <sup>4</sup>His lyghtenynge gaue shyne vnto the worlde, the earth sawe it and was afrayed. <sup>5</sup>The hylles melted lyke ware at the presence of the Lorde, at the presence of the Lord of the whole earth. <sup>6</sup>The heauens haue declared hys ryghteousnes, & all the people haue sene hys glory. <sup>7</sup>Confounded be all they y<sup>e</sup> worshippe carued ymages, and that delyte in vayne goddes. worshippe hym all ye goddes. <sup>8</sup>Syon heard of it and reioysed: and the daughters of Iuda were glad because of thy iudgementes, O Lorde. <sup>9</sup>For thou Lorde art hyer then all that are in the earth, thou art exalted farre aboue all goddes. <sup>10</sup>O ye that loue the Lorde, se that ye hate the thyng whych is euell: the Lorde preserueth the soules of hys



saynctes, he shall delyuer them frō the hande of the vngodly. <sup>11</sup> There is spronge vp a lyght for the ryghteous, and a ioyfull gladnesse for soch as be true herted. <sup>12</sup> Reioyse in the Lorde, ye ryghteous: and geue thanckes for a remembraunce of hys holynesse.

## The .xcviij. psalme.

CANTATE DOMINO.

A psalme (for Dauid)



Synge vnto ye Lord a newe songe, for he hath done maruelous thynges. <sup>2</sup> With hys awne ryght hande & wyth his holy arme hath he gotten hym selfe the victory. <sup>3</sup> The Lord declared hys saluacyon, his ryghteousnes hath he openly shewed in the syght of the Heathen.

<sup>4</sup> He hath remembered hys mercy and trueth towarde the house of Israel: and all the endes of the worlde haue sene the saluacyon of oure God. <sup>5</sup> Shewe youre selues ioyfull vnto the Lord all ye landes, synge, reioyse, and geue thanckes. <sup>6</sup> Prayse the Lorde vpon the harpe, synge to the harpe wyth a psalme of thanckesgeuyng. <sup>7</sup> Wyth trom-

pettes also and shawmes: O shewe youre selues ioyfull before the Lorde the kynge.

<sup>8</sup> Let the see make a noyse and all that therein is, the rounde worlde, & they that dwell therein. <sup>9</sup> Let the floudes clappe theyr handes, and let the hylles be ioyfull together.

Before the Lord, for he is come to iudge the earth. <sup>10</sup> With ryghteousnes shall he iudge the worlde, and the people with equite.

## The . xcix . Psalme. (Of David)

DOMINVS REGNAVIT.

**T**he Lorde is kynge, be the people neuer so unpacient: he sytteth betwene the Cherubins, be the earth neuer so vnquiet. <sup>2</sup> The Lorde is greate in Sion, and hys aboue all people. <sup>3</sup> They shall geue thākes vnto thy name, which is greate, wonderfull & holy. <sup>4</sup> The kinges power loueth iudgemēt, thou hast prepared equyte, thou hast executed iudgmēt and ryghteousnes in Jacob. <sup>5</sup> O magnifye the Lorde oure God, and fall downe before his fote stole, for he is holy. <sup>6</sup> Moses and Aarō among his preastes, and Samuel amonge such as call vpon his name: these called vpon the Lorde, and he hearde them. <sup>7</sup> He spake vnto them out

of the cloudy pyller, for they kepte his testimonies, and the lawe that he gaue them.

<sup>8</sup> Thou heardest them (O Lord oure God) thou forgauest them, O God, and punyshedst theyr awne inuencyons. <sup>9</sup> O magnifye the Lorde oure God, and worshyp hym vpon hys holy hyll, for the Lorde oure God is holy.

## The . c . Psalme.

IVBILATE DEO.

A Psalme for thankes geuyng.



Be ioyfull in the Lorde (all ye landes) serue the Lorde with gladnes, and come before hys presence wyth a songe. <sup>2</sup> Be ye sure, that the Lorde he is God: It is he that hath made vs, and not we oure selues: we are his people, and the shepe of his pasture. <sup>3</sup> O go youre waye into hys gates wyth thanckesgeuyng, & into hys courtes wyth prayse: be thankesfull vnto hym, & speake good of hys name. <sup>4</sup> For the Lord is gracypous, hys mercy is euerlastynge, and hys treuth endureth from generacyō to generacyon.

## The . c j . Psalme.

MISERICORDIAM ET.

A Psalme of Dauid.

**M** longe shalbe of mercy and iudgement: vnto y<sup>e</sup> (O Lord) will I synge  
<sup>2</sup> O let me haue vnderstandynge in the waye of godlynesse: <sup>3</sup> When wylt thou come vnto me? I wyl walcke in my house with a perfecte herte. <sup>4</sup> I wyl take no wicked thynge in hand. I hate the synnes of vnfaithfulnesse, there shall no such cleue vnto me. <sup>5</sup> A frowarde herte shall departe from me, I wyl not knowe a wycked personne.

<sup>6</sup> Who so preuely flattereth hys neyghboure, hym wyl I destroye: <sup>7</sup> Who so hath also a proude loke and an hye stomack, I wyl not suffre hym. <sup>8</sup> Myne eyes loke vnto such as be fathfull in the lande, that they maye dwell wyth me: <sup>9</sup> who so leadeth a godly lyfe, he shalbe my seruaunt. <sup>10</sup> There shall no dysceatfull personne dwell in my house: he that telleth lyes, shall not tary in my syght.

<sup>11</sup> I shall soone destroye all y<sup>e</sup> vngodly that are in the lāde, that I maye rote out all wicked doers from the cytie of the Lorde.

The . cij . Psalme.

DOMINE EXAUDI ORATIONEM.

A prayer of the afflyct, when he hath an heuy hart, and powreth out hys complaynte before the Lorde.



Hear my prayer, O Lorde, and lett my cryenge come in vnto the.

<sup>2</sup>Hyde not thy face fro me in the tyme of my trouble: enclyne thyne eares vnto me when I call, O heare me, and that ryght soone. <sup>3</sup>For my dayes are consumed awaye lyke smoke, and my bones are brent vp, as it were a fyre brande. <sup>4</sup>My hert is smytten downe and wythered lyke grasse, so that I forget to eate my bred. <sup>5</sup>For the voyce of my gronyng, my bone wyll scarce cleue to my flesh. <sup>6</sup>I am become lyke a Pellycane of y<sup>e</sup> wildernes, & lyke an owle y<sup>e</sup> is in the deserte. <sup>7</sup>I haue watched, & am euē as it were a sparow, that sytteth alone vpon the house toppe. <sup>8</sup>Myne enemyes reuple me all the daye longe: and they that are madd vpo me, are sworne together agaynst me. <sup>9</sup>For I haue eaten ashes as it were bred, and men-

gled my drynck wyth wepyng. <sup>10</sup> And that because of thynne indignacion and wrath, for thou hast taken me vp and cast me downe.

<sup>11</sup> My dayes are gone lyke a shadowe, and I am wythered lyke grasse. <sup>12</sup> But thou, O Lord, shalt endure for euer, and thy remembrance thorow out all generaciōs. <sup>13</sup> Thou shalt aryse, and haue mercy vpon Syon, for it is tyme that thou haue mercy vpon her, ye, the tyme is come. <sup>14</sup> And why: thy seruantes thynck vpon her stones, and it pitieth them to se her in the dust. <sup>15</sup> The heathen shall feare thy name, O Lorde, and all the kynges of the earth thy maiesty. <sup>16</sup> Whā the Lorde shall buylde vp Syon, and whan hys glory shall apeare: <sup>17</sup> Whan he turneth hym vnto the prayer of the poore destitute, & despyseth not theyr desyre. <sup>18</sup> Thys shalbe wrytten for those that come after: and the people whych shalbe borne, shall prayse the Lord. <sup>19</sup> For he hath looked downe from his Sanctuary, out of the heauen dyd the Lord beholde the earth. <sup>20</sup> That he myght heare the mournynge of soch as be in captiuite, & delyuer the chyl dren appoynted vnto death.

<sup>21</sup> That they maye declare the name of the Lorde in Syon, and hys worchyppe at Ierusalem: <sup>22</sup> When the people are gathered together, and the kyngdomes also to serue the

Lord. <sup>23</sup> He brought downe my strength in my iourney, and shortened my dayes.

<sup>24</sup> But I sayed: O my God, take me not away in the myddest of myne age: as for thy yeaeres, they endure thorow out all generaciōs. <sup>25</sup> Thou Lord in the begynnynge hast layed the foundacyon of the earth, and the heauens are the worcke of thy handes.

<sup>26</sup> They shall peryshe, but thou shalt endure: they all shall were olde as doth a garment, <sup>27</sup> and as a vesture shalt thou chaunge them, & they shalbe chaūged. But thou art the same, and thy yeaeres shal not fayle. <sup>28</sup> The children of thy seruauntes shall contynue, and theyr sede shall stonde fast in thy syght.

## The . ciiij . Psalme.

BENEDIC ANIMA MEA.

Of Dauid.

**P**raise the Lord, O my soule, and all that is wīn me prayse hys holy name. <sup>2</sup> Prayse the Lord, O my soule, and forget not all hys benefytes. <sup>3</sup> Whych forgeueth all thy synne, and healeth all thyn infirmities. <sup>4</sup> Whych saueth thy lyfe from destruccyon, and crowneth the wyth mercy & lounge kyndnesse. <sup>5</sup> Whych satisfieth thy

mouth wyth good thynges, makynge the  
pouge and lusty as an Aegle. <sup>6</sup> The Lorde  
executeth ryghteousnesse and iudgment for  
all them that are oppressed wyth wronge.

<sup>7</sup> He shewed hys wayes vnto Moses, hys  
worckes vnto the chyl dren of Israel.

<sup>8</sup> The Lorde is full of cōpassyon and mer-  
cy, longe sufferynge, and of great goodnesse.

<sup>9</sup> He wyll not allwaye be chydynge, nether  
kepeth he hys anger for euer. <sup>10</sup> He hath not  
dealt wyth vs after oure synnes, ner rewar-  
ded vs accordyng to oure wyckednesses.

<sup>11</sup> For loke how hie the heauen is in com-  
parison of the earth, so greate is hys mercy  
also towarde them y<sup>e</sup> feare hym. <sup>12</sup> Loke how  
wyde also the east is from the west, so farre  
hath he set oure synnes from vs. <sup>13</sup> Bee, lyke  
as a father ppyeth his awne chyl dren, euē so  
is the Lorde mercyfull vnto thē y<sup>e</sup> feare hym.

<sup>14</sup> For he knoweth wherof we be made, he  
remembreth y<sup>e</sup> we are but dust. <sup>15</sup> The dayes  
of man are but as grasse, for he florysheth as  
a floure of the felde. <sup>16</sup> For as soone as the  
wynde goeth ouer it, it is gone, and the place  
therof shall knowe it nomore. <sup>17</sup> But the  
mercyfull goodnesse of y<sup>e</sup> Lorde endureth for  
euer & euer, vpon them that feare hym, & his  
ryghteousnesse vpon chyl ders chyl dren.

<sup>18</sup> Euen vpon such as kepe hys couenaūt, &



thincke vpon hys commaundementes to do them. <sup>19</sup> The Lord hath prepared hys seate in heauen, & hys kyngdome ruleth ouer all.

<sup>20</sup> O prayse the Lorde ye angels of hys, ye ye excell in strength: ye that fulfill his comaundement, & herken vnto the voyce of hys wordes. <sup>21</sup> O prayse the Lord all ye his hostes, ye seruauntes of hys, that do hys pleasure.

<sup>22</sup> O speake good of the Lorde all ye workes of hys, in all places of hys domynion: prayse thou the Lorde, O my soule.

## The . ciiij . Psalme. (for Dauid)

BENEDIC ANIMA.

**P**raise ye Lord O my soule: O Lord my God, thou art become exceedyng gloryous, thou art clothed with maiesty and honoure. <sup>2</sup> Thou deckest thy selfe wyth lyght, as it were wyth a garment, and spreddest out the heauens lyke a curtayne

<sup>3</sup> Which layeth the beames of hys chābers in the waters, & maketh the cloudes hys charet, & walketh vpon the wynges of ye wynde.

<sup>4</sup> He maketh his aūgels spretes, and hys mynisters a flamynge fyre. <sup>5</sup> He layed the foundacyon of the earth, that it neuer shulde moue at eny tyme. <sup>6</sup> Thou coueredst it with

the depe lyke as wyth a garmēt: the waters stande in the hylles. <sup>7</sup> At thy rebuke they flye, at the voyce of thy thonder they are afrayed. <sup>8</sup> They go vp as hye as the hylles, and downe to the valleys beneth: euen vnto the place, whych thou hast appoynted for them. <sup>9</sup> Thou hast set them theyr boundes, whych they shall not passe: nether turne agayne to couer the earth. <sup>10</sup> He sendeth the springes into the ryuers, whych rūne amōg the hylles. <sup>11</sup> All beastes of the felde dryncke therof: and the wylde asses quench theyr thyrste. <sup>12</sup> Besyde them shall the foules of y<sup>e</sup> ayre haue theyr habitacion, & syng amonge the braūches. <sup>13</sup> He watreth the hylles from aboue, the earth is fylled wyth the frute of thy worckes. <sup>14</sup> He bryngeth forth grasse for the cattell, and grene herbe for the seruice of men: <sup>15</sup> that he maye brynge fode out of the earth: and wyne that maketh glad the herte of man, and oyle to make hym a chearfull countenance, and bred to strength mans herte. <sup>16</sup> The trees of the Lorde also are full of sappe, euē the Cedres of Libanus whych he hath planted. <sup>17</sup> Wherin the byrdes make theyr nestes, and the fyre trees are a dwelling for the storcke. <sup>18</sup> The hye hylles are a refuge for the wylde goates, and so are the stony rockes for the conyes. <sup>19</sup> He appoynt-

ted the Moone for certayne seasons, and the Sunne knoweth hys goynge downe.

<sup>20</sup> Thou makest darcknesse, that it maye be nyght, wherin all the beastes of the forest do moue. <sup>21</sup> The lyōs roaring after theyr praye to seke theyr meate at God. <sup>22</sup> The sunne aryseth, and they get them awaye together and lye thē downe in theyr dennes. <sup>23</sup> Mō goeth forth to hys worcke, & to hys labour vntyll the euenyng. <sup>24</sup> O Lorde how manifolde are thy worckes? in wysdome hast yu made them all: the earth is full of thy ryches. <sup>25</sup> So is thys greate and wyde see also, wherin are thynges crepyng innumerable, both small and greate beastes. <sup>26</sup> There go the hyppes, and there is that Leuiathan, whom thou hast made, to take hys pastyme therein. <sup>27</sup> These wayte all vpon the, that thou mayest geue thē meate in due season. <sup>28</sup> When thou geuest it them, they gather it: and when thou openest thyne hand, they are fylled wyth good. <sup>29</sup> When thou hydest thy face, they are troubled: whan thou takest a waye theyr breth, they dye, and are turned agayne to theyr dust. <sup>30</sup> When thou lettest thy breth goo forth, they shalbe mad, and thou shalt renue the face of the earth.

<sup>31</sup> The glorypous maiesty of the Lorde shall endure for euer, the Lorde shall reioyse in

hys worckes. <sup>32</sup> The earth shall tremble, at the looke of hym: yf he do but touch the hylles, they shall smoke. <sup>33</sup> I wyll synge vnto the Lorde as longe as I lyue, I wyll prayse my God whyle I haue my beyng. <sup>34</sup> And so shall my wordes please him: my ioye shalbe in the Lord. <sup>35</sup> As for synners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: prayse thou y<sup>e</sup> Lord, O my soule. Prayse the Lorde.

## The . cv . Psalme.

Prayse the Lorde.

CONFITEMINI DOMINO.



Geue thanks vnto the Lorde, and cal vpō hys name: tell y<sup>e</sup> people, what thynges he hath done. <sup>2</sup> O let youre songes be of hym: and prayse hym, and let youre talkynge be of all hys wōderous worckes. <sup>3</sup> Reioyse in hys holy name, let the hert of them reioyse, that seke the Lorde.

<sup>4</sup> Seke the Lorde, and hys strength, seke his face euermore. <sup>5</sup> Remembre the marue- lous worckes that he hath done, his wōders and the iudgementes of hys mouth. <sup>6</sup> O ye sede of Abraham hys seruaunt, ye childrē of

Jacob hys chosen. <sup>7</sup> He is the Lorde oure God: hys iudgementes are in all the worlde.

<sup>8</sup> He hath bene alwaye myndfull of hys couenaunt, and promyse that he made to a thousand generacyons. <sup>9</sup> Euen the couenaunt that he made wyth Abraham, and y<sup>e</sup> ooth that he sware vnto Isahac. <sup>10</sup> And apoynted the same vnto Jacob for a lawe, and to Israel for an euerlastynge testament.

<sup>11</sup> Sayenge: vnto the wyll I geue the lāde of Canaan, the lot of youre inherytaunce.

<sup>12</sup> When there was yet but a fewe of them, and they straungers in the lande. <sup>13</sup> What tyme as they went from one nacyon to another, from one kyngdome to another people.

<sup>14</sup> He suffred no man to do them wrong, but reprobued euen kynges for theyr sakes.

<sup>15</sup> Touch not myne anoynted, & do my prophetes no harme. <sup>16</sup> Morouer, he called for a darth vpon the lande, and destroyed all the prouisyon of bread. <sup>17</sup> But he had sent a man before them, euen Ioseph whych was solde to be a bonde seruaunt. <sup>18</sup> Whose fete they hurt in the stockes the yron entred in to hys soule. <sup>19</sup> Untyll the tyme came y<sup>e</sup> his cause was knowne, the worde of y<sup>e</sup> Lord tryed hym. <sup>20</sup> The king sent and delyuered hym, y<sup>e</sup> prince of the people let him go fre.

<sup>21</sup> He made hym Lorde also of hys house, and

ruler of all hys substaſſice. <sup>22</sup> That he myght enſourme hys princes after hys will, & teach hys Senatours wyſdome. <sup>23</sup> Iſrael alſo came into Egypte, and Iacob was a ſtraunger in the lande of Ham. <sup>24</sup> And he increaſed hys people exceedingly, and made them ſtronger then theyr enemyes. <sup>25</sup> Whose hert turned, ſo that they hated hys people, & dealt vntruely wyth hys ſeruañtes. <sup>26</sup> Then ſent he Moſes his ſeruañt, and Aaron, whom he had choſen. <sup>27</sup> And theſe ſhewed hys tokens amonge them, and wonders in the lande of Hã. <sup>28</sup> He ſent darckneſſe, & it was darcke, and they were not obedyent vnto hys worde. <sup>29</sup> He turned theyr waters into bloude, and ſlewe theyr fiſhe. <sup>30</sup> Theyr lãd brought forth frogges, yee, euẽ in theyr kyn=ges chambers. <sup>31</sup> He ſpake the worde, and theyr came all maner of flies, and lyce in all theyr quarters. <sup>32</sup> He gaue thẽ hayle ſtones for rayne, and flammes of fyre in theyr lãde.

<sup>33</sup> He ſmote theyr vines alſo and fyge trees, & deſtroyed the trees that were in theyr coaſtes. <sup>34</sup> He ſpake the worde, and the greſhoppers came, and catyrpyllers innumerable. And dyd eate vp all the graſſe in their land, and deuoured the frute of theyr grounde.

<sup>35</sup> He ſmote all the fyrſt borne in theyr lande, euẽ the cheſe of all theyr ſtrength. <sup>36</sup> He

brought them forth also w<sup>th</sup> syluer and golde,  
there was not one feble personne amōg their  
trybes. <sup>37</sup> Egypte was glad at theyr depar-  
tyng, for they were afrayed of them. <sup>38</sup> He  
spred out a cloude to be a coueryng, and fyre  
to geue lyght in y<sup>e</sup> nyght ceason. <sup>39</sup> At their  
desyre, he brought quayles, and he fylled thē  
wyth the bread of heauen. <sup>40</sup> He opened the  
rocke of stone, and the waters flowed out: so  
that ryuers came in the drye places. <sup>41</sup> For  
why? he remembred hys holy promes, and  
Abraham, hys seruaunt. <sup>42</sup> And he brought  
forth hys people with ioye, and his chosen w<sup>th</sup>  
gladnesse. <sup>43</sup> And gaue them the landes of the  
Heathen, and they toke the labours of the  
people in possession. <sup>44</sup> That they myght  
kepe hys statutes, and obserue hys lawes.  
Praise the Lorde.

The . cvi . Psalme.

CONFITEMINI DOMINO.

Praise the Lorde.



Geue thanckes vnto the Lord, for  
he is gracypous, and his mercy endu-  
reth for euer. <sup>2</sup> Who can expresse y<sup>e</sup>  
noble actes of the Lorde, or shewe

forth all hys prayse? <sup>3</sup> Blessed are they that allwayne kepe iudgemēt, and do ryghteousnes. <sup>4</sup> Remembre me, O Lorde, accordynge to y<sup>e</sup> fauoure that thou bearest vnto thy people: O vylset me wyth thy saluacyō. <sup>5</sup> That I maye se the felicitye of thy chosen, and reioyse in the gladnesse of thy people, & geue thankes wyth thyne enherytaunce. <sup>6</sup> We haue synned wyth oure fathers, we haue done amysse, and dealt wyckedly. <sup>7</sup> Oure fathers regarded not thy wonders in Egypte, neither kepte they thy greate goodnesse in remembraunce: but were dysobedient at the see, euen at the reed see. <sup>8</sup> Neuertheles, he helped them for hys names sake, that he myght make hys power to be knowne.

<sup>9</sup> He rebuked the reed see also, and it was dreyed vp: so he ledd them thorow the depe as thorow a wyldernes. <sup>10</sup> And he saued them from the aduersaryes hande, and delyuered them from the hande of the enemye.

<sup>11</sup> As for those that troubled them, the waters ouerwhelmed them, there was not one of them left. <sup>12</sup> Then beleued they hys wordes, and sange prayse vnto hym. <sup>13</sup> But within a whyle they forgat hys worckes, & wolde not abyde hys counsell.

<sup>14</sup> But lust came vpon them in the wyldernes, and they tempted God in the deserte.



<sup>15</sup> And he gaue them theyr desyre, and sent leanesse withall in to their soule.

<sup>16</sup> They angred Moses also in y<sup>e</sup> tentes, and Aaron the sayncte of the Lorde. <sup>17</sup> So the earth opened, and swallowed vp Dathan, & couered the cōgregacyon of Abiram. <sup>18</sup> And the fyre was kyndled in their company, the flame brent vp the vngodly. <sup>19</sup> They made a calfe in Horeb, and worshipped the molten ymage. <sup>20</sup> Thus they turned their glory in to the similitude of a calfe, that eateth haye.

<sup>21</sup> And they forgat God their Sauoure, which had done so greate thynges i Egypte.

<sup>22</sup> Wonderous worckes in y<sup>e</sup> lande of Ham, and fearfull thinges by the reed see. <sup>23</sup> So he sayd he wold haue destroyed thē, had not Moses hys chosen stande before hym in that gappe: to turne away hys wrathfull indignacyon, lest he shulde destroye them.

<sup>24</sup> Yee, they thought scorne of y<sup>e</sup> pleasaunt lande, and gaue no credence vnto hys word.

<sup>25</sup> But murmured in their tentes, and herkened not vnto the voyce of the Lorde.

<sup>26</sup> Then lyft he vp his hand agaynst them, to ouerthrowe them in the wildernes. <sup>27</sup> To cast out their sede amonge the naciōs, and to scater them in the landes. <sup>28</sup> They ioynded them selues vnto Baal Peor, and eate the offeringes of the deed. <sup>29</sup> Thus they prouoked

him vnto anger with their awne inuencions and the plage was greate amonge them.

<sup>30</sup> Then stode vp Phinehes and prayed, & so the plage ceased. <sup>31</sup> And that was counted vnto him for rightcoufnesse amonge all posterities for euermore. <sup>32</sup> They angered him also at the waters of strife, so y<sup>e</sup> he punished Moses for their sakes. <sup>33</sup> Because they prouoked his sprete, so y<sup>e</sup> he spake vnadvisedly with his lippes. <sup>34</sup> Nether destroyed they the heathen, as the Lorde commaunded them. <sup>35</sup> But were myngled among the heathē, and lerned their worckes. <sup>36</sup> In so moch y<sup>e</sup> they worshipped their ydoles, which turned to their awne decaye. Yee, they offred their sonnes and their daughters vnto deuels: <sup>37</sup> And shed innocent bloude, euen the bloude of their sonnes & of their daughters, whō they offred vnto the ydoles of Canaan, and y<sup>e</sup> lande was defyled with blood.

<sup>38</sup> Thus were they stayned with their awne worckes, and went a whorynge wyth their awne inuencions. <sup>39</sup> Therfore was y<sup>e</sup> wrath of y<sup>e</sup> Lorde kynled agaynst hys people, in so moch y<sup>e</sup> he abhorred hys awne enheritaunce

<sup>40</sup> And he gaue thē ouer into the hande of y<sup>e</sup> heathē, and they that hated them, were lordes ouer them. <sup>41</sup> Their enemyes oppressed them, and had them in subieccion. <sup>42</sup> Many

a tyme dyd he delyuer thē, but they rebelled agaynst him with their awne inuencions, & were brought downe in their wyckednesse.

<sup>43</sup> Neuerthelesse, when he sawe their aduersyte, he herde their cōplaynte. <sup>44</sup> He thought vpon his couenaunt, & pytied thē accordyng vnto y<sup>e</sup> multitude of his mercyes. Yee, he made all those y<sup>e</sup> had ledd thē awaye captiue to pytie them. <sup>45</sup> Delyuer vs (O Lorde oure God) and gather vs from amonge the Heathen: that we maye geue thāckes to thy holy name, & make oure boast of thy prayse.

<sup>46</sup> Blessed be the Lorde God of Israel from euerlastyng and worlde without ende, & let all people saye: Amē, Amen. Prayse y<sup>e</sup> Lord.

## The . cxiij . Psalme.

CONFITEMINI DOMINO.



Geue thāckes vnto the Lord, for he is gracyous, and hys mercy endureth for euer. <sup>2</sup> Let them geue thanckes whom the Lorde hath redemed, and delyuered from the hande of the enemye. <sup>3</sup> And gathered thē out of the landes, from the East, and from the west, from the North, and fro the south. <sup>4</sup> They went a straye in the wylderneſſe out of the waye, & ſoude no cytie to

dwell in. <sup>5</sup> Hongrie & thirstye: their soule faynted in them. <sup>6</sup> So they cryed vnto the Lorde in their trouble, and he delyuered thē from their distresse. <sup>7</sup> He led them forth by the ryght waye, y<sup>e</sup> they myght go to the cytie where they dwelt. <sup>8</sup> O that mē wolde therefore prayse y<sup>e</sup> Lord, for his goodnes, and declare the wonders y<sup>e</sup> he doth for the chyldren of men. <sup>9</sup> For he satysfied y<sup>e</sup> emptye soule, and fylled the hongrye soule with goodnesse.

<sup>10</sup> Soch as lyt in darcknesse & in the shadow of death, beyng fast bound in mysery & yron.

<sup>11</sup> Because they rebelled agaynst the wordes of the Lorde, and lyghtly regarded y<sup>e</sup> counsell of the most hyghest. <sup>12</sup> He also brought downe their hart thorow heuinesse: they fell downe, & there was none to helpe thē. <sup>13</sup> So whā they cried vnto y<sup>e</sup> Lord in their trouble, he delyuered thē out of their distresse. <sup>14</sup> For he brought thē out of darcknesse & out of the shadow of death, & brake their bōdes in sonder. <sup>15</sup> O y<sup>e</sup> mē wold therefore prayse y<sup>e</sup> Lorde for hys goodnesse: & declare y<sup>e</sup> wōders that he doth for y<sup>e</sup> childrē of men. <sup>16</sup> For he hath broken y<sup>e</sup> gates of brasse, and smyttē y<sup>e</sup> barres of yron in sonder. <sup>17</sup> Ffolyshe men are plagued for their offence, & because of their wyckednesse.

<sup>18</sup> Their soule abhorred all maner of meat, and they were euē hard at deathes dore.

<sup>19</sup> So whā they cryed vnto y<sup>e</sup> Lord in their trouble, he delyuered them out of their distresse. <sup>20</sup> He sent his word, and healed thē, and they were saued from their destruccyon.

<sup>21</sup> ¶ That men wold therfore prayse y<sup>e</sup> Lorde for hys goodnesse, and declare the wonders that he doth for the chyldren of men.

<sup>22</sup> That they wold offre vnto hym the sacrifice of thankesgeuyng, and tell out hys worckes w<sup>th</sup> gladnes. <sup>23</sup> They y<sup>e</sup> go downe to the see in shyppes, and occupie their busynesse in great waters. <sup>24</sup> These men se the worckes of the Lord, and his wōders in the deape. <sup>25</sup> For at his word y<sup>e</sup> stormy wynd ariseth, which lyfteth vp the waues therof.

<sup>26</sup> They are carped vp to the heauen, and downe agayne to the deape, their soul melteth awaye because of the trouble. <sup>27</sup> They rele to and fro, and stagger lyke a droncken man, & are at their wittes ende. <sup>28</sup> So whan they crye vnto y<sup>e</sup> Lord in their trouble, he delyuereth thē out of their distresse. <sup>29</sup> For he maketh the storme to cease, so y<sup>e</sup> the waues therof are styll. <sup>30</sup> Thē are they glad because they be at rest, and so he bryngeth them vnto the haucn where they wolde be. <sup>31</sup> ¶ That men wold therfore prayse the Lorde for hys goodnes, and declare the wondres y<sup>e</sup> he doth for the children of men. <sup>32</sup> That they wolde

exalte him also in the cōgregacyon of y<sup>e</sup> people, and loaue him in the seat of the elders.

<sup>33</sup> Whych turneth the floudes into a wilderness: and dryeth vp the water sprynges.

<sup>34</sup> A frutefull lande maketh he baren, for the wyckednesse of them that dwell therin.

<sup>35</sup> Agayne, he maketh the wilderness a standinge water, and water sprynges of a drye ground. <sup>36</sup> And there he setteth the hongrie, that they maye buylde them a cytie to dwell in. <sup>37</sup> That they maye sowe their londe, and plante vyneyardes, to yelde them frutes of increase. <sup>38</sup> He blesseth thē, so that they multiplye exceedingly, and suffreth not their cattell to decrease. <sup>39</sup> And agayne: whē they are minished and brought lowe: thorow oppressiō, thorow eny plage or trouble. <sup>40</sup> Though he suffre them to be euell intreated thorowe tyrauntes, and let them wandre out of the waye in the wilderness. <sup>41</sup> Yet helpeth he the poore out of mysery, & maketh him housholdes lyke a flocke of shepe. <sup>42</sup> The ryghteous wyll cōsydre this, & reioyse, & y<sup>e</sup> mouth of all wyckednesse shall be stopped. <sup>43</sup> Who so is wyse, will pondre these thynges & they shall vnderstād the louyng kyndnesses of y<sup>e</sup> Lord.

# The . cxliij . psalme.

PARATVM COR MEVM.

A songe and a Psalme of Dauid.



God my hert is ready (my hart is ready) I wyll synge, and geue prayse, w<sup>th</sup> the best mēbre that I haue. <sup>2</sup> A wake thou lute and harpe, I my selfe wyll awake ryght early. <sup>3</sup> I wyll geue thanckes vnto y<sup>e</sup> (O Lorde) among the people, I wyll synge prayses vnto the among the nacions.

<sup>4</sup> For thy mercy is greater then the heauē and thy trueth reacheth vnto the cloudes.

<sup>5</sup> Set vp thy selfe (O God) aboue y<sup>e</sup> heauens, and thy glory aboue all the earth.

<sup>6</sup> That thy beloued maye be delyuered: let thy ryght hande saue them, and heare y<sup>e</sup> me.

<sup>7</sup> God hath spoken in hys holynes, I wyll reioyse therfore, and deuyde Sichem, and mete out the valley of Suchoth.

<sup>8</sup> Gilead is mine, and Manasses is myne, <sup>9</sup> Ephraim also is y<sup>e</sup> strength of my head, Iuda is my lawgeuer. Joab is my washpotte, ouer Edō will I cast out my shoo: vpo Philistea will I triumphe. <sup>10</sup> Who will leade me in to the stronge cytie? And who wyll bring me in to Edom? <sup>11</sup> Hast not thou forsaken

vs (O God)? And wylt not y<sup>e</sup> God, go forth with oure hostes? <sup>12</sup> O helpe vs agaynst y<sup>e</sup> enemye: for vayne is the helpe of man.

<sup>13</sup> Thorow God we shall do great actes: & it is he, y<sup>e</sup> shall treade downe our enemyes.

## The . cix . Psalme.

DEVS LAVDEM MEAM.

To the chaunter, a Psalme of Dauid.

**H**elde not thy tonge (O God) of my prayse. For y<sup>e</sup> mouth of y<sup>e</sup> vngodly, yee, and the mouth of the disceatfull is opened vpon me, <sup>2</sup> & they haue spoken agaynst me with false tongues. They compassed me about also wyth wordes of hatred, & fought agaynst me without a cause. <sup>3</sup> For the loue y<sup>e</sup> I had vnto them, lo, they take now my contrary part, but I geue my self vnto prayer.

<sup>4</sup> Thus haue they rewarded me euell for good, and hatred for my good wyll. <sup>5</sup> Set thou an vngodly man to be ruler ouer hym, and let Satan stande at hys ryght hande.

<sup>6</sup> When sentence is geuen vpon him, let him be cōdemned, and let his prayer be turned in to synne. <sup>7</sup> Let his dayes be few, and let another take his office. <sup>8</sup> Let his chyldren be



fatherlesse, and his wyfe a wydow. <sup>9</sup> Let his children be vagaboundes, & begg their bred: lett them seke it also out of desolate places.

<sup>10</sup> Let the extorcioner consume all y<sup>e</sup> he hath, and let straungers spoyle his laboure.

<sup>11</sup> Let there be no man to petye hym, ner to haue compassyon vpon hys fatherlesse chyl- dren. <sup>12</sup> Let his posterite be destroyed, and in the next generacyon let hys name be cleane put out. <sup>13</sup> Let y<sup>e</sup> wickednesse of his fathers be had in remembraunce in the syght of the Lorde, and let not the synne of his mother be done awayne. <sup>14</sup> Let them alwayne be before the Lorde, that he maye rote out the memoriall of them from of the earth. <sup>15</sup> And that because hys mynde was not to do good, but persecuted the poore helplese man, that he myght slaye him, that was vexed at y<sup>e</sup> hert:

<sup>16</sup> His delyte was in cursyng, & it shall happen vnto him: he loued not blessing, therefore shall it be farre from him. <sup>17</sup> He clothed him self with cursyng lyke as with a rayment: & it shall come in to his bowels lyke water, and lyke oyle in to hys bones. <sup>18</sup> Let it be vnto him as y<sup>e</sup> cloke that he hath vpon him, and as the gyrdle that he is allwayne gyrded w<sup>th</sup>all.

<sup>19</sup> Let it thus happen from the Lorde vnto myne enemyes, and to those that speake euell agaynst my soule. <sup>20</sup> But deale thou w<sup>th</sup> me

(O Lorde God) accordyng vnto thy name, for swete is thy mercy. <sup>21</sup> O delyuer me, for I am helpelesse and poore, & my hert is wounded within me. <sup>22</sup> I go hence lyke y<sup>e</sup> shadow that departeth, and am dryuē awaye as the greshoper. <sup>23</sup> My knees are weake thorow fastyng, my flesh is dried vp for wāt of fatnesse. <sup>24</sup> I became also a rebuke vnto them: they that looked vpon me, shaked their heades. <sup>25</sup> Helpe me (O Lord my God) oh saue me accordyng to thy mercye. <sup>26</sup> And they shall know howe that thys is thy hand and that thou Lord hast done it. <sup>27</sup> Though they curse, yet blesse thou: and let them be cōfounded, that ryse vp agaynst me, but let thy seruauant reioyse. <sup>28</sup> Lett myne aduersaries be clothed with shame: and let them couer them selues w<sup>th</sup> their owne cōfusion, as w<sup>th</sup> a cloake.

<sup>29</sup> As for me, I wyll geue great thanckes vnto the Lorde with my mouth, and prayse him among the multitude. <sup>30</sup> For he shall stand at the ryght hand of the poore, to saue his soule from vnrightheous iudges.

The . cx . Psalme.

DIXIT DOMINVS DOMINO.

A Psalme of Dauid.



The Lorde sayde vnto my Lorde:  
 Syt thou on my ryght hand vntyll I make thyne enemies thy fote stole. <sup>2</sup> The Lord shall sende the rodde of thy power out of Sion, be thou ruler euen in the myddest among thyne enemies. <sup>3</sup> In y<sup>e</sup> daye of thy power shall thy people offre the frewyll offrynges wyth an holy worshyppe, the dewe of thy byrth is of the wombe of the mornynge. <sup>4</sup> The Lorde sware, & wyll not repent: Thou art a prest for euer after y<sup>e</sup> order of Melchisedec. <sup>5</sup> The Lorde vpon thy ryght hande, shall wounde euen kynges in the daye of hys wrath. <sup>6</sup> He shall be iudge among y<sup>e</sup> heathen, he shall fyll the places with deed bodyes, & smyte a sonder the heades ouer diuerse countres. <sup>7</sup> He shall dryncke of the broke in the waye, therefore shall he lyft vp his head.

## The . cxj . Psalme.

CONFITEBOR TIBI DOMINE.

Prayse the Lorde.



Wyll geue thanckes vnto y<sup>e</sup> Lord  
with my whole hert: secretly amōg  
y<sup>e</sup> faithfull, and in the cōgregacion.

<sup>2</sup> The workes of the Lorde are  
great, sought out of all them y<sup>e</sup> haue pleasure  
therin. <sup>3</sup> His worke is worthy to be pray-  
sed & had in honoure, and his ryghteousnesse  
endureth for euer. <sup>4</sup> The mercyfull & gracy-  
ous Lorde hath so done his maruelous wor-  
kes, y<sup>e</sup> they ought to be had in remēbraunce.

<sup>5</sup> He hath geuen meat vnto them that  
feare hym, he shall euer be mindfull of hys  
couenaunt. <sup>6</sup> He hath shewed his people the  
power of hys worckes, that he maye geue  
them the herptage of the heathen. <sup>7</sup> The  
workes of hys handes are veryste & iudge-  
ment, all hys commaundmentes are true.

<sup>8</sup> They stand fast for euer and euer, and  
are done in trueth ād equyte. <sup>9</sup> He sent re-  
dempcyon vnto hys people, he hath comma-  
unded hys couenaunt for euer, holy and re-  
uerent is hys name. <sup>10</sup> The feare of the  
Lorde is the begynning of wysdome, a good

vnderstandyng haue all they that do ther-  
after: the prayse of it endureth for euer,  
(Prayse the Lorde for the returnyng agayne of Aggeus and  
zachary the prophetes.)

The . cxij . Psalme.

BEATVS VIR.

Prayse the Lorde.



Blessed is the man that feareth y<sup>e</sup>  
Lord, he hath great delyte in hys  
commaundementes. <sup>2</sup> His sede  
shall be myghtye vpon earth: the  
generacyon of the saytfull shalbe blessed.

<sup>3</sup> Ryches and plenteousnesse shalbe in his  
house, and hys ryghteousnes endureth for  
euer. <sup>4</sup> Unto the godly there aryseth vp  
lyght in the darcknesse, he is mercyfull, lo-  
uing and ryghteous. <sup>5</sup> A good man is mer-  
cyfull, and lendeth: and will gyde his wordes  
w<sup>th</sup> discrecyō. <sup>6</sup> For he shall neuer be moued:  
and y<sup>e</sup> ryghteous shalbe had in an euerlassig  
remembraunce. <sup>7</sup> He wyll not be afrayed for  
eny euyl tydings, for his hert stādeth fast,  
and beleueth in y<sup>e</sup> Lord. <sup>8</sup> His hert is sta-  
blished: & wyll not shryncke, vntyll he se hys  
desyre vpon hys enemyes. <sup>9</sup> He hath  
sparsed abroad, and geuen to the poore: and

hys ryghteousnes remaineth for euer, hys horne shalbe exalted with honoure. <sup>10</sup> The vngodly shall se it, and it shall greue hym: he shall gnath with his teeth, & cōsume awaye: the desyre of the vngodly shall peryshe.

## The . cxiiij . Psalme.

LAVDATE PVERI.

Prayse the Lorde.



Prayse the Lord (ye seruauntes)  
 I prayse the name of the Lorde.  
<sup>2</sup> Blessed be the name of y<sup>e</sup> Lorde  
 from this tyme forth for euermore.

<sup>3</sup> The Lordes name is praysted, fro the rising vp of the Sunne vnto the goynge downe of the same. <sup>4</sup> The Lord is hye aboue all heathen, and his glory aboue y<sup>e</sup> heauens

<sup>5</sup> Who is lyke vnto the Lorde oure God, y<sup>e</sup> hath hys dwellyng so hye, & yet hūbleth him self to behold the thynges that are in heauen & earth? <sup>6</sup> He taketh vp the simple out of y<sup>e</sup> dust, and lyfteth the poore out of y<sup>e</sup> myre.

<sup>7</sup> That he maye sett him with the princes, euē with the prynces of his people.

<sup>8</sup> He maketh the barē womā to kepe house and to be a ioyfull mother of chyl dren.

Prayse the Lorde.

The . cxliij . Psalme.

IN EXITV ISRAEL.

**W**hen Israel came out of Egypt, and  
the house of Jacob from amonge y<sup>e</sup>  
straung people. <sup>2</sup> Juda was hys  
Sanctuary, and Israell his domy-  
nion. <sup>3</sup> The see sawe that, and fled, Jor-  
dan was dryuen backe. <sup>4</sup> The mountaynes  
skipped lyke rammes, and the lytle hilles ly-  
ke yonge shepe. <sup>5</sup> What ayleth the, O thou  
see, that thou fleddest? and thou Jordā, that  
thou wast dryuen backe? <sup>6</sup> Ye moūtaynes,  
that ye skynned lyke rammes: & ye lytle hyl-  
les lyke yong shepe? <sup>7</sup> Tremble thou erth  
at the presence of the Lord, at the presence of  
the God of Jacob. <sup>8</sup> Which turned y<sup>e</sup> hard  
rocke into a standynge water, and the flynt  
stone into a sprayngge well.

The . cxv . Psalme.

NON NOBIS DOMINE.

**N**Ot vnto vs (O Lorde) not vnto vs,  
but vnto thy name geue y<sup>e</sup> prayse, for  
thy louing mercy, & for thy truthes sa-

ke. <sup>2</sup> Wherefore shall y<sup>e</sup> Heathē saye: where is now their God? <sup>3</sup> As for oure God, he is in heauen, he hath done whatsoeuer pleased him. <sup>4</sup> Their ydoles are syluer and gold, euen the worcke of mens handes. <sup>5</sup> They haue mouth, and speake not: eyes haue they, and se not. <sup>6</sup> They haue eares, & heare not. noses haue they, and smell not. <sup>7</sup> They haue hādes and handle not: fete haue they, and walke not, nether speake they thorow their throte. <sup>8</sup> They y<sup>e</sup> make them, are lyke vnto them, and so are all such as put their trust in them. <sup>9</sup> But (house of) Israel trust thou in the Lord, he is their succoure & defence.

<sup>10</sup> He house of Aaron put youre trust in the Lorde: he is their helper, and defender.

<sup>11</sup> He that feare the Lorde, put youre trust in the Lord, he is their helper and defender.

<sup>12</sup> The Lorde hath bene myndfull of vs, and he shal blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

<sup>13</sup> He shall blesse them that feare the Lorde, both small and great. <sup>14</sup> The Lorde shall encrease you more and more: you, & youre chyl- dren. <sup>15</sup> He are the blessed of the Lord, whych made heauen & earth. <sup>16</sup> All the whole hea- uens are the Lordes, the earth hath he geuē vnto y<sup>e</sup> chyl- dre of men. <sup>17</sup> The deed prayse not y<sup>e</sup> (O Lord), nether all they y<sup>e</sup> go downe



into the sylvence. <sup>18</sup> But we wyll prayse the Lorde, from thys tyme forth for euermore.

Prayse the Lorde.

## The . cxvj . Psalme.

DILEXI QVONIAM.



I Am well pleased, that the Lorde hath herd y<sup>e</sup> voyce of my prayer. <sup>2</sup> That he hath enclyned his care vnto me, therefore wyll I call vpon him as longe as I lyue.

<sup>3</sup> The snares of death cōpased me round about, and the paynes of hell gat hold vpon me, <sup>4</sup> I shall fynde trouble and heuynesse, and I shall call vpon the name of the Lorde (O Lorde) I beseech the deliuer my soule.

<sup>5</sup> Gracyous is the Lorde, and ryghteous, yee, our God is mercyfull. <sup>6</sup> The Lord preferueth the sylvple. I was in mysery, and he helped me. <sup>7</sup> Turne agayne then vnto thy rest, O my soule, for the Lorde hath rewarded the. <sup>8</sup> And why? thou hast deliuered my soule from death, mine eyes from teares and my fete from fallyng. <sup>9</sup> I wyll walcke before the Lorde, in the lande of the lyuyng.

<sup>10</sup> I beleued, and therefore wyll I speake, but I was sore troubled. I sayd i my hast:

All men are lyers. <sup>11</sup> What reward shall I geue vnto the Lorde, for all the benefytes þe hath done vnto me? <sup>12</sup> I wyll receaue the cuppe of saluacyon, and call vpon the name of the Lorde. <sup>13</sup> I wyll paye my vowes now in the presence of all hys people, ryght deare in the syght of the Lorde is the death of hys saynctes. <sup>14</sup> Behold (O Lorde) how that I am thy seruaunt. I am thy seruaunt and the sonne of thy handmayde, thou hast broken my bondes in sonder. <sup>15</sup> I wyll offre to the, the sacryfyce of thanckesgeuyng, and wyll call vpon the name of the Lorde. <sup>16</sup> I wyll paye my vowes vnto the Lorde in the sight of all his people, in the courtes of the Lordes house, euen in the myddest of the, O Ierusalem. Prayse the Lorde.

## The . cxvij . Psalme.

LAVDATE DOMINVM.



Prayse ye Lord all ye heithē, prayse him all ye nacyns. <sup>2</sup> For his mercifull kyndnes is euer more ād more toward vs, and the truth of the Lorde endureth for euer. Prayse the Lorde.

The . cxviii . Psalme.

CONFITEMINI DOMINO.



Geue thanckes vnto the Lorde, for he hys gracyous, because hys mercy endureth for euer. <sup>2</sup> Let Israel now cōfesse, (that he is gracious, and) y<sup>e</sup> his mercy endureth for euer. <sup>3</sup> Let y<sup>e</sup> house of Aaron now cōfesse, y<sup>e</sup> his mercy endureth for euer. <sup>4</sup> Pee, let thē now y<sup>e</sup> feare the Lord confesse, that his mercy endureth for euer.

<sup>5</sup> I called vpon the Lord in trouble, and the Lord herd me at large. <sup>6</sup> The Lord is on my syde, I wyll not feare what man doeth vnto me. <sup>7</sup> The Lorde taketh my parte w<sup>th</sup> them that help me: therfore shall I se my desyre vpon myne enemyes. <sup>8</sup> It is better to trust in the Lord, then to put any cōfydence in man. <sup>9</sup> It is better to trust in the Lorde, then to put any cōfydence in prynces.

<sup>10</sup> All nacions compassed me rounde aboute, but in y<sup>e</sup> name of y<sup>e</sup> Lord wyll I destroy thē.

<sup>11</sup> They kepte me ī on euery syde, they kept me in (I saye) on euery syde, but in the name of the Lord, I wyll destroye them. <sup>12</sup> They came aboute me lyke bees, and are extyncte,

even as the fyre among the thornes, for in y<sup>e</sup> name of the Lorde, I wyll destroye them.

<sup>13</sup> Thou hast thrust sore at me, that I myght fall, but the Lorde was my helpe.

<sup>14</sup> The Lorde is my strength, & my son=ge, & is become my saluacyon. <sup>15</sup> The voyce of ioye and health is in the dwellinges of the ryghteous: the ryght hande of the Lorde brigeeth mightie thinges to passe. <sup>16</sup> The right hande of the Lorde hath the preemynēce, the right hande of the Lord bryngeth myghtye thynges to passe. <sup>17</sup> I will not dye but lyue, and declare the workes of the Lord. <sup>18</sup> The Lord hath chastened and correcte me, but he hath not geuen me ouer vnto death. <sup>19</sup> Opē me the gates of ryghtuousnes, that I maye goo into them, and geue thanckes vnto the Lorde. <sup>20</sup> Thys is the gate of the Lorde, the rightuous shall entre into it. <sup>21</sup> I wyll thācke the, for thou hast herde me, and art become my saluacyō. <sup>22</sup> The same stone which the buylders refused, is become the heade stone in the corner. <sup>23</sup> Thys was the Lordes doynge, and it is maruelous in oure eyes

<sup>24</sup> Thys is the daye, whych the Lorde hath made, we wyll reioyse and be glad in it.

<sup>25</sup> Helpe (me) now O Lord, O Lord sende vs now prosperye. <sup>26</sup> Blessed be he y<sup>e</sup> commeth in the name of the Lorde, we haue

wished you good lucke, ye that be of y<sup>e</sup> house of the Lorde. <sup>27</sup> God is the Lorde, whych hath shewed vs lyght; bynde the sacrifice w<sup>e</sup> coardes, yee euen vnto the hornes of y<sup>e</sup> aulter.

<sup>28</sup> Thou art my God, and I wyll thancke the: thou art my God, I wyll prayse the.

<sup>29</sup> D geue thanckes vnto the Lorde, for he is gracypous, and hys mercy endureth for euer.

## The . cxix . Psalme.

BEATI IMMACVLATI.

**B**lessed are those that be vndefyled in the waye: and walke in the lawe of the Lorde. <sup>2</sup> Blessed are they that kepe his testimonyes, and seke hym with theyr whole herte. <sup>3</sup> For they whych do no wyckednesse, walke i his wayes. <sup>4</sup> Thou hast charged y<sup>e</sup> we shall diligently kepe thy commaundementes. <sup>5</sup> D that my wayes were made so directe, that I myght kepe thy statutes.

<sup>6</sup> So shall I not be cōfounded, whyle I haue respecte vnto all thy commaundementes.

<sup>7</sup> I wyll thancke y<sup>e</sup> with an vnfayned herte whan I shall haue learned the iudgementes of thy ryghteousnesse. <sup>8</sup> I wyll kepe thy cerymonyes, D forsake me not utterly.

<sup>9</sup> Where with all shall a yong man cense  
hys waye? Euen by rulyng hym selfe after  
thy worde. <sup>10</sup> With my whole herte haue  
I sought the, O let me not go wrong out of  
thy commaundementes. <sup>11</sup> Thy wordes  
haue I hyd within my herte, that I shulde  
not synne against the. <sup>12</sup> Blessed art thou O  
Lord, O teach me thy statutes. <sup>13</sup> With my  
lyppes haue I bene telling of all the iudge-  
mētes of thy mouth. <sup>14</sup> I haue had as grea-  
te delyte in the waye of thy testimonyes, as  
in all maner of riches. <sup>15</sup> I wyll talke of thy  
commaundementes, and haue respect vnto  
thy wayes. <sup>16</sup> My delyte shalbe in thy sta-  
tutes, and I wyll not forget thy worde.

<sup>17</sup> O do well vnto thy seruaunt, y<sup>e</sup> I maye  
lyue and kepe thy word. <sup>18</sup> Open thou my-  
ne eyes, that I maye se the wonderous thin-  
ges of thy lawe. <sup>19</sup> I am a straunger vpon  
earthe, O hyde not thy commaundementes  
fro me. <sup>20</sup> My soule breaketh out, for the ve-  
ry feruent desyre y<sup>e</sup> it hath alwaye vnto thy  
iudgementes. <sup>21</sup> Thou hast rebuked y<sup>e</sup> prou-  
de, and cursed are they that do erre from thy  
commaundementes. <sup>22</sup> O turne fro me sha-  
me & rebuke, for I haue kepte thy testymo-  
nyes. <sup>23</sup> Prynces also dyd syt and speake a-  
gaynst me, but thy seruaunt is occupied i thy  
statutes. <sup>24</sup> For thy testimonies are my de-

lyte, and my councelers. <sup>25</sup> My soule cleaueth to the dust, O quicken thou me accordyng to thy worde. <sup>26</sup> I haue knowledged my wayes, and thou herdest me, O teach me thy statutes. <sup>27</sup> Make me to vnderstande the waye of thy commaundementes, and so shall I talke of thy wonderous workes.

<sup>28</sup> My soule melteth awaye for very heuynesse, conforte thou me accordynge vnto thy worde. <sup>29</sup> Take fro me the waye of lyeng, and cause y<sup>e</sup> me to make moch of thy lawe.

<sup>30</sup> I haue chosen the waye of truthe, and thy iudgements haue I layed before me.

<sup>31</sup> I haue stycken vnto thy testimonies, O Lord confounde me not. <sup>32</sup> I wyll runne the waye of thy commaundementes, when thou hast set my herte at libertye. <sup>33</sup> Teach me O Lord the waye of thy statutes, and I shall kepe it vnto y<sup>e</sup> ende. <sup>34</sup> Geue me vnderstandynge, and I shall kepe thy law, yee I shall kepe it with my whole herte. <sup>35</sup> Make me to go in the path of thy comaundementes, for ther in is my desyre. <sup>36</sup> Enclyne my herte vnto thy testimonies, and not to couetousnes. <sup>37</sup> O turne awaye myne eyes, lest they beholde vanite: and quyen y<sup>e</sup> me in thy waye. <sup>38</sup> O stablish thy worde in thy seruauent, that I maye feare the. <sup>39</sup> Take awaye the rebuke that I am afrayed of, for

thy iudgmentes are good. <sup>40</sup> Beholde, my delyte is in thy commaundemētes, O quycken me ī thy ryghtcoufnesse. <sup>41</sup> Let thy louyng mercy come also vnto me, O Lord, euē thy saluacyon accordyng vnto thy worde.

<sup>42</sup> So shall I make answere vnto my blasphemers, for my trust is in thy worde.

<sup>43</sup> O take not the worde of treuth vtterly out of my mouth, for my hope is in thy iudgementes. <sup>44</sup> So shall I alwaye kepe thy lawe, yee for euer & euer. <sup>45</sup> And I will walke at liberty, for I seke thy commaūdemētes. <sup>46</sup> I wyll speake of thy testymonies also, euen before kynges, & wyll not be ashamed. <sup>47</sup> And my delyte shalbe in thy cōmaūdementes, which I haue loued. <sup>48</sup> My handes also wyll I lyft vp vnto thy commaundementes whych I haue loued, and my studye shalbe ī thy statutes. <sup>49</sup> O, thyncke vpon thy seruāūt as concernyng thy worde, wherein thou hast caused me to put my trust.

<sup>50</sup> The same is my comforte in my trouble for thy worde hath quyckened me. <sup>51</sup> The proude haue had me exceedingly ī derision, yet haue I not thryncked from thy lawe.

<sup>52</sup> For I remēbred thyne euerlastyng iudgementes, O Lorde, and receaued comforte.

<sup>53</sup> I am horrybly afrayed for the vngodly, that forsake thy lawe. <sup>54</sup> Thy statutes



haue bene my songes, in the house of my pyl-  
gremage. <sup>55</sup> I haue thought vpon thy name,  
O Lord, in the nyght ceason, and haue kepte  
thy lawe. <sup>56</sup> Thys I had, because I kepte  
thy commaundemētes. <sup>57</sup> Thou art my  
porcyon, O Lorde, I haue promysed to ke-  
pe thy lawe. <sup>58</sup> I made myne humble peti-  
cyon in thy presence with my whole herte,  
O be mercyfull vnto me accordig vnto thy  
worde. <sup>59</sup> I call myne awne wayes to remē-  
braunce, and turne my fete into thy testimo-  
nies. <sup>60</sup> I made hastie, and prolonged not y-  
tyme, to kepe thy commaundementes.

<sup>61</sup> The congregacyons of the vngodly ha-  
ue robbed me, but I haue not forgotten thy  
lawe. <sup>62</sup> At mydnyght will I ryse, to geue  
thanckes vnto the, because of thy ryghteous  
iudgementes. <sup>63</sup> I am a companyon of all  
them that feare the, and kepe thy commaun-  
dementes. <sup>64</sup> The earth, O Lorde, is full  
of thy mercy. O teach me thy statutes.

<sup>65</sup> O Lorde, thou hast dealt graciously w-  
thy seruaunt, accordyng vnto thy worde.

<sup>66</sup> O learne me true vnderstondynge, and  
knowledge, for I haue beleued thy cōmaū-  
demētes. <sup>67</sup> Before I was troubled, I wēt  
wronge, but now haue I kepte thy worde.

<sup>68</sup> Thou art good and gracious, O teach  
me thy statutes. <sup>69</sup> The proude haue yma-

gined a lye agaynst me, but I wyll kepe thy commaundementes with my whole herte.

<sup>70</sup> Their herte is as fat as brawne, but my delite hath bene in thy lawe. <sup>71</sup> It is good for me that I haue bene i trouble, y<sup>e</sup> I maye learne thy statutes. <sup>72</sup> The lawe of thy mouth is dearer vnto me, thē thousandes of golde and syluer. <sup>73</sup> Thy hādes haue made me and fashyoned me, O geue me vnderstandyng that I maye learne thy commaundementes. <sup>74</sup> They that feare the, wyll be glad whē they se me, because I haue put my trust in thy worde. <sup>75</sup> I knowe, O Lorde, that thy iudgementes are ryght, and that y<sup>e</sup> of very faithfulnessse hast caused me to be troubled. <sup>76</sup> O let thy mercifull kyndnesse be my conforte, accordyng to thy worde vnto thy seruaunt. <sup>77</sup> O let thy louinge mercyes come vnto me, y<sup>e</sup> I maye lyue, for thy lawe is my delyte. <sup>78</sup> Let the proude be confounded, for they go wickedly aboute to destroye me: but I wyll be occupied i thy commaundementes. <sup>79</sup> Let soch as feare the, & haue knowne thy testimonies, be turned vnto me. <sup>80</sup> O lett myne herte be sounde in thy statutes, that I be not ashamed. <sup>81</sup> My soule hath longed for thy saluacion: and I haue a good hope because of thy worde.

<sup>82</sup> Myne eyes long sore for thy worde, sayinge. O when wylt thou conforte me.

<sup>83</sup> For I am become like a botell i the smoke, yet do not I forget thy statutes. <sup>84</sup> How many are the dayes of thy seruaunt? When wilt thou be auenged of them that persecute me? <sup>85</sup> The proude haue dygged pyttes for me, which are not after thy lawe. <sup>86</sup> All thy commaundementes are true, they persecute me falsly, O be thou my helpe. <sup>87</sup> They had almost made an ende of me vpon earth, but I forsoke not thy commaundementes.

<sup>88</sup> O quycken me after thy louyng kīdnes, & so shal I kepe y<sup>e</sup> testimonies of thy mouth.

<sup>89</sup> O Lord, thy worde endureth for euer in heauē. <sup>90</sup> Thy truthe also remayneth frō one generacyon to another: thou hast layed the foundation of the earth, and it abyddeth.

<sup>91</sup> They contynue this daye accordynge to thyne ordynauce, for all thynges serue the.

<sup>92</sup> If my delyte had not bene in thy lawe, I shulde haue perished i my trouble. <sup>93</sup> I will neuer forget thy commaundementes, for w<sup>th</sup> the thou hast quickened me. <sup>94</sup> I am thyne, Oh saue me, for I haue sought thy commaundemētes. <sup>95</sup> The vngodly layed wayte for me to destroye me, but I will consydre thy testimonies. <sup>96</sup> I se that all thinges come to an ende, but thy commaundement is exccadyng broad. <sup>97</sup> (Lorde) What loue haue I vnto thy lawe? all the daye long is my stu-

die in it. <sup>98</sup> Thou, thorow thy commaundementes hast made me wyser then myne enemies, for they are euer w<sup>t</sup> me. <sup>99</sup> I haue more vnderstandinge then my teachers, for thy testimonies are my studie. <sup>100</sup> I am wyser the<sup>n</sup> the aged, because I kepte thy commaundementes. <sup>101</sup> I haue refrayned my fete frō eue-ry euell waye, that I maye kepe thy worde.

<sup>102</sup> I haue not shryncked from thy iudgements, for thou teachest me. <sup>103</sup> O how swete are thy wordes vnto my throte?

Pec sweter then hony vnto my mouth.

<sup>104</sup> Thorow thy commaundementes I get vnderstandinge, therfore I hate all wicked wayes. <sup>105</sup> Thy worde is a lanterne vnto my fete, and a lyght vnto my pathes.

<sup>106</sup> I haue s<sup>w</sup>orne and am stedfastly purposed to kepe thy righteous iudgements.

<sup>107</sup> I am troubled aboue measure: quyen me, O Lorde, accordinge vnto thy worde.

<sup>108</sup> Let the frewill offerynge of my mouth please the, O Lorde, and teach me thy iudgements: <sup>109</sup> My soule is alwaye in my hande, yet do not I forget thy lawe.

<sup>110</sup> The vngodly haue layed a snare for me, but yet s<sup>w</sup>arued not I frō thy cōmaūdemētes. <sup>111</sup> Thy testymonies haue I claymed as myne heritage for euer: and why? they are y<sup>e</sup> very ioye of my hert. <sup>112</sup> I haue applied my-

ne herte to fulfyll thy statutes alwaye, euen vnto the ende. <sup>113</sup> I hate them that ymagen euell thinges, but thy lawe do I loue.

<sup>114</sup> Thou art my defence and hylde, and my trust is in thy worde. <sup>115</sup> Awaye fro me ye wycked, I will kepe the commaundementes of my God. <sup>116</sup> O stablish me accordyng vnto thy worde, that I maye lyue, and let me not be disapoynted of my hope. <sup>117</sup> Holde y<sup>u</sup> me vp, and I shall be safe: yee my delite shall euer be i thy statutes. <sup>118</sup> Thou hast troden downe all them that departe from thy statutes, for they ymagin, but disceate.

<sup>119</sup> Thou puttest awaye all the vngodly of the earth lyke drosse, therfore I loue thy testimonies. <sup>120</sup> My flesh trebleth for feare of the, and I am afrayed of thy iudgementes. <sup>121</sup> I deale with the thinge that is lawfull & right. O geue me not ouer vnto myn oppresours. <sup>122</sup> Make y<sup>u</sup> thy seruait to delite in y<sup>e</sup> which is good, y<sup>e</sup> y<sup>e</sup> proude do me no wrong.

<sup>123</sup> Myne eyes are wasted awaye with lokyng for thy health, and for the word of thy righteousnesse. <sup>124</sup> O deale with thy seruait according vnto thy louyng mercy, and teach me thy statutes. <sup>125</sup> I am thy seruait, O graunte me vnderstanding, that I maye know thy testimonies. <sup>126</sup> It is tyme for the Lorde to laye to thyne hād, for they haue destroyed

thy lawe. <sup>127</sup> For I loue thy cōmaundmentes aboue gold & precious stone. <sup>128</sup> Therefore holde I streyght all thy commaundementes, and all false wayes I vtterly abhorre.

<sup>129</sup> Thy testymonies are wonderfull, therefore doth my soule kepe them. <sup>130</sup> When thy worde goeth forth, it geueth lyght and vnderstandinge, euen vnto y<sup>e</sup> simple. <sup>131</sup> I opened my mouth and drewe i my breth for my delite was in thy commaundementes.

<sup>132</sup> O loke thou vpo me & be mercyfull vnto me, as thou vnest to do vnto those y<sup>e</sup> loue thy name. <sup>133</sup> Order my steppes in thy worde, and so shall no wyckednesse haue domination ouer me.

<sup>134</sup> O delyuer me from y<sup>e</sup> wrogeous dealynges of men, and so shall I kepe thy commaundementes. <sup>135</sup> Shewe the light of thy countenaunce vpon thy seruaunt, and teach me thy statutes.

<sup>136</sup> Myne eyes gylthe out with water, because men kepe not thy lawe. <sup>137</sup> Righteous art y<sup>e</sup>, O Lorde, & true is thy iudgement. <sup>138</sup> The testimonies that thou hast commaunded are excedding righteous and true.

<sup>139</sup> My zeale hath euen consumed me, because myne enemies haue forgottē thy wordes. <sup>140</sup> Thy worde is tried to the vttermoſt, and thy seruante loueth it.

<sup>141</sup> I am small and of no reputacion, yet do not I forget thy cōmaundementes. <sup>142</sup> Thy

righteousnesse is an euerlastinge righteousnes, and thy lawe is the trueth. <sup>143</sup> Trouble and heynesse haue taken holde vpon me, yet is my delite in thy commaundemētes. <sup>144</sup> The ryghteousnesse of thy testimonies is euerlasting, O graunte me vnderstanding & I shall lyue. <sup>145</sup> I call vpon my whole hert, heare me, O Lorde, I will kepe thy statutes. <sup>146</sup> See euē vpon the do I call, helpe me, and I shall kepe thy testimonies. <sup>147</sup> Early in the mornynge do I crye vnto yē, for ī thy word is my trust.

<sup>148</sup> Myne eyes preuente the night watches, that I might be occupied in thy wordes.

<sup>149</sup> Heare my voyce, O Lord, accordyng vnto thy louīg kindnesse: quykē me according as thou art wont. <sup>150</sup> They drawe nye that of malice persecute me, and are farre frō thy lawe. <sup>151</sup> Be thou nye at hande, O Lord, for all thy commaundementes are true. <sup>152</sup> As cōcerning thy testimonies, I haue knowne longe tēse, that thou hast grouēded them for euer. <sup>153</sup> O conside myne aduersite, and deliuer me, for I do not forget thy lawe.

<sup>154</sup> Auenge thou my cause, and deliuer me, quykē me accordyng vnto thy worde.

<sup>155</sup> Health is farre frō the vngodly, for they regarde not thy statutes. <sup>156</sup> Greate is thy mercy, O Lord, quykē me as yū art wont

<sup>157</sup> Many there are that trouble me, and per-

secute me, yet do not I swarue from thy testimonies. <sup>158</sup> It greueth me, when I se the transgressours: because they kepe not thy lawe. <sup>159</sup> Consydre, O Lorde, how I loue thy cōmaūdemētes, O quyckē me accordīg to thy louing kyndnesse. <sup>160</sup> Thy worde is true from euerlastyng, all the iudgementes of thy ryghteousnesse endure for euer more.

<sup>161</sup> Prynces haue persecuted me wythout cause, but my herte standeth in awe of thy wordes. <sup>162</sup> I am as glad of thy word, as one that fyndeth greate spoyles. <sup>163</sup> As for lyes, I hate and abhorre them, but thy lawe do I loue. <sup>164</sup> Seuē tymes a daye do I prayse y<sup>e</sup>, because of thy righteous iudgemētes.

<sup>165</sup> Greate is the peace that they haue which loue thy lawe, and they are not offended at it. <sup>166</sup> Lorde, I haue loked for thy sauynge health, & done after thy cōmaundementes.

<sup>167</sup> My soule hath kept thy testymonies, and loued thē excedīgly. <sup>168</sup> I haue kept thy cōmaundementes and testimonies, for all my wayes are before y<sup>e</sup>. <sup>169</sup> Let my cōplaite come before y<sup>e</sup>, O Lord, geue me vnderstādig, accordīg vnto thy word. <sup>170</sup> Oh let my supplicaciō come before y<sup>e</sup> delyuer me accordīg to thy word. <sup>171</sup> My lippes shall speake of thy prayse whā y<sup>u</sup> hast taught me thy statutes. <sup>172</sup> Bee, my tong shall syng of thy worde, for all thy



cōmaundemētes are righteous. <sup>173</sup> Let thyne hande helpe me, for I haue chosen thy commaundemētes. <sup>174</sup> I haue longed for thy sauing health, O Lord, and in thy lawe is my delite. <sup>175</sup> Oh let my soule lyue and it shall prayse the, and thy iudgementes shall helpe me. <sup>176</sup> I haue gon astraye, lyke a shepe that is lost: Oh seke thy seruāūt, for I do not forget thy commaundementes.

## The . cxx . Psalme.

AD DOMINVM CVM TRIBVLARER.


A song of the sheares.



When I was i trouble, I called vpo the Lorde, and he hearde me.

<sup>2</sup> Delyuer my soule, O Lorde, fro lyenge lippes, and from a disceatfull tonge.

<sup>3</sup> What rewarde shall be geuē or done vnto the, thou false tonge? Euen myghtie & sharpe arowes, with hote burnynge coales.

<sup>4</sup> Who is me, y<sup>e</sup> I am constrayned to dwell with  Gesech,<sup>n</sup> and to haue myne habita-  
cion among the tētes of Cedar. <sup>5</sup> My soule hath longe dwelt among thē, that be enemies vnto peace. <sup>6</sup> I laboure for peace, but when I speake (vnto them) therof, they make them to battayle.

## The . cxxi . Psalme.

LEVAVI OCVLOS.

A song of the steares.

**I** Will lyft vp myne eyes vnto y<sup>e</sup> hilles, from whence commeth my helpe? <sup>2</sup> My helpe commeth euen from the Lorde, which hath made heauen and earth. <sup>3</sup> He will not suffre thy fote to be moued, and he that kepeth the, will not slepe. <sup>4</sup> Beholde, he y<sup>e</sup> kepeth Iſrael, ſhall nether ſlombre nor ſlepe. <sup>5</sup> The Lorde him ſelfe is thy keper, the Lorde is thy defence vpon thy right hande. <sup>6</sup> So that y<sup>e</sup> ſunne ſhal not burne the by daye, nether y<sup>e</sup> moone by nyght. <sup>7</sup> The Lorde ſhall preſerue y<sup>e</sup> from all euell, yee it is euen he that ſhall kepe thy ſoule. <sup>8</sup> The Lord ſhall preſerue thy going out and thy cominge in, from this tyme forth for euer more.

The . cxxij . Psalme.

LETATVS SVM.

A songe of the sheares of Dauid.



Was glad, when they sayde vnto me: we will go into y<sup>e</sup> house of the Lorde. <sup>2</sup> Our fete shall stande in thy gates, O Ierusalem. <sup>3</sup> Ierusalem is buylded as a cytie, that is at vnite in it selfe. <sup>4</sup> For thither the tribes go vp, euen the tribes of the Lorde: to testifye vnto Israel, to geue thanckes vnto the name of y<sup>e</sup> Lorde. <sup>5</sup> For there is y<sup>e</sup> seate of iudgemēt, euen the seate of the house of Dauid.

<sup>6</sup> O praye for the peace of Ierusalem: they shall prospere y<sup>e</sup> loue the. <sup>7</sup> Peace be withi thy walles, and plenteousnes within thy palaces. <sup>8</sup> For my brethren and cōpanyons sakes, I will wysh y<sup>e</sup> prosperite. <sup>9</sup> Bee, because of the house of the Lorde oure God, I will seke to do the good.

## The . cxxiij . Psalme.

AD TE LEVAVI.

A song of the sheares.



Vnto the lyft I vp myne eyes, y<sup>e</sup>  
that dwellest in the heauens.

<sup>2</sup> Beholde, euen as the eyes of ser-  
uauntes loke vnto y<sup>e</sup> hande of their  
masters: and as the eyes of a mayden vnto y<sup>e</sup>  
hāde of her mastresse, euen so our eyes way-  
te vpon the Lorde our God, vntyll he haue  
mercy vpon vs. <sup>3</sup> Haue mercy vpon vs, O  
Lorde, haue mercy vpon vs, for we are vt-  
terly despised. <sup>4</sup> Dure soule is fylled w<sup>th</sup> the  
scornefull reprove of the welthy, and with y<sup>e</sup>  
despitefulnesse of the proude.

## The . cxxiiij . Psalme.

NISI QVIA DOMINVS.

A song of the sheares of Dauid.



If y<sup>e</sup> Lord hī self had not bene of our  
syde (now maye Israel saye) If the  
Lord hī self had not bene of our syde,  
whē mē rose vp against vs. <sup>2</sup> They had  
swallowed vs vp quicke, whē they were so



wrathfully displeased at vs. <sup>3</sup> See, the waters had drowned vs, & the streame had gone ouer oure soule. <sup>4</sup> The depe waters of y<sup>e</sup> proude had gone euē ouer our soule. <sup>5</sup> But praysted be the Lord, whych hath not geuen vs ouer for a praye vnto their teeth. <sup>6</sup> Our soule is escaped, euen as a byrde out of the snare of the fouler: the snare is broken, and we are delyuered. <sup>7</sup> Our helpe standeth in the name of the Lorde, whych hath made heauen and earth.

## The . cxxv . psalme.

QVI CONFIDVNT.

A song of the sicares.



They that put theyr trust in the Lord, shalbe euē as the mount Syon, whych may not be remoued, but standeth fast for euer. <sup>2</sup> The hylles stāde about Ierusalē, euen so standeth the Lorde rounde about hys people, from this tyme forth for euermore. <sup>3</sup> For  the rod of the vngodly cometh not  into the lot of y<sup>e</sup> ryghteous, lest y<sup>e</sup> ryghteous put their hand vnto wyckednesse. <sup>4</sup> Do well O Lorde, vnto those that be good and true of herte. <sup>5</sup> As for soche as turne backe

unto their awne wyckednesse, y<sup>e</sup> Lorde, shall leade them forth with the euyl doers, but peace shall be vpon Israel.

## The . cxxvi . Psalm.

IN CONVERTENDO.

A songe of the steares.



When the Lorde turned againe the captiuyte of Sion, then were we lyke vnto them that dreame.

<sup>2</sup> Then was oure mouth fylled with laughter, and our tong with ioye.

<sup>3</sup> Then sayd they among the Heathen: the Lorde hath done greate thynges for them.

<sup>4</sup> See, the Lorde hath done greate thynges for vs all ready, wherof we reioyse. <sup>5</sup> Turne oure captiuite, O Lorde, as the ryuers in the south. <sup>6</sup> They that sowe in teares, shall reape in ioye. <sup>7</sup> He that now goeth in hys waye wepyng and beareth forth good sede, shall come agayne with ioye, and bryng his sheaues with him.

The . cxxvij . Psalme.

NISI DOMINVS.

A songe of the sheares.



Except the Lorde buylde the house,  
their labour is but lost that buylde  
it. <sup>2</sup> Except the Lorde kepe the  
cylie, the watchmā waketh but in  
vayne. <sup>3</sup> It is but lost labour that ye rise  
vp early, and take no rest, but eate the bre-  
de of carefulnesse: for loke to whom it plea-  
seth hym, he geueth it in slepe. <sup>4</sup> Lo, chylde  
and the frute of the wombe are an heritage  
and gyft, that commeth of the Lord. <sup>5</sup> Ly-  
ke as the arowes in the hāde of the gyaunt,  
euen so are the yonge chylde. <sup>6</sup> Happy is  
the man that hath his quyuer full of them,  
they shall not be ashamed, when they speake  
with their enemyes in the gate.

## The . cxxviij . Psalme.

BEATI OMNES.

A songe of the sheares.



Blessed are all they that feare the Lorde, and walke in hys wayes.

<sup>2</sup> For thou shalt eate the laboures of thyne awne handes: <sup>1</sup> Well is the, and happy shalt thou be. <sup>3</sup> Thy wyf shalbe as the frutefull vyne vpon the walles of thy house. <sup>4</sup> Thy chyldren lyke the Olyue braunches rounde aboute thy table.

<sup>5</sup> Lo, thus shall the man be blessed, that feareth the Lorde. <sup>6</sup> The Lorde shall so blesse the out of Sion, that thou shalt se Ierusalem in prosperyte all thy lyfe long. <sup>7</sup> See y<sup>e</sup> thou shalt se thy chylders chyldren, & peace vpon Israel.



The . cxxix . Psalme.

SEPE EXPVGNAVERVNT.

A songe of the sheares.



Any a tyme haue they fought agaynst me fro my youth vp (maye Israel now saye.) <sup>2</sup> Bee, many a tyme haue they vered me fro my youth vp, but they haue not preuayled against me.

<sup>3</sup> The plowers plowed vpon my backe, and made longe furrowes. <sup>4</sup> But the righteous Lord hath betwene the yocke of the vngodly in peces. <sup>5</sup> Let them be confounded and turned backward, as many as haue euil wyll at Sion. <sup>6</sup> Let them be euen as ye haue vpon the house toppes, whych wythereth afore it be plucked vp. <sup>7</sup> Wherof the mower fylleth not hys hand, nether he that byndeth vp the sheaves, his bosome. <sup>8</sup> So that they whych go by, saye not so moch: as the Lorde prospere you, we wish you good lucke in the name of the Lorde.

## The . cxxx . Psalme.

DE PROFVNDIS.

A songe of the sheares.



Out of the depe haue I called vnto the  
 O Lorde, Lorde heare my voyce.  
<sup>2</sup> Oh let thyne eares consydre well the  
 voyce of my complaynte. <sup>3</sup> If y<sup>u</sup> Lorde  
 wylt be extreme to marcke what is done a  
 myse, Oh Lorde who maye abyde it?

<sup>4</sup> For there is mercy w<sup>th</sup> y<sup>e</sup>, therfore shalt  
 thou be feared. <sup>5</sup> I loke for the Lord, my  
 soule doth wayte for hym, in hys worde is  
 my trust. <sup>6</sup> My soule doth patiently abyde  
 the Lorde, fro the one mornynge to the other.

<sup>7</sup> Let Israel trust in the Lorde, for with  
 the Lorde there is mercy, and with hym is  
 plenteous redemption. <sup>8</sup> And he shall re-  
 deme Israel from all hys synnes.

The . cxxxj . Psalme.

DOMINE NON EST EXALTATVM.

A songe of the sheares.



**L**orde, I am not hye mynded, I haue  
no proude lookes. <sup>2</sup> I do not exer-  
cise my selfe i greate matters, which  
are to hye for me. <sup>3</sup> But I refraine my sou-  
le and kepe it lowe, lyke as a chylde that is  
weened frō his mother: yee, my soule is euen  
as a weened chylde. <sup>4</sup> Let Israel trust i the  
Lorde, from thys tyme forth for euermore.

The . cxxxij . Psalme.

MEMENTO DOMINE DAVID.

A songe of the sheares.



**L**ord, remembre Dauid, and all his  
trouble. <sup>2</sup> How he swore vnto  
the Lorde, and vowed a vowe vn-  
to the almyghtye God of Jacob: <sup>3</sup> I  
wyl not come within the tabernacle of my  
house, nor clyme vp in my bedd. <sup>4</sup> I wyl  
not suffre myne eyes to slepe, nor myne eye  
lyddes to slomber (nether the temples of my heade to



take anye red) <sup>5</sup> Untyll I fynde out a place  
for the Lorde, an habitacyon for the mygh-  
tye God of Jacob. <sup>6</sup> Lo, we hearde  of   
the same at Ephrata, and foude it in y<sup>e</sup> wood.



<sup>7</sup> We wyll go in to hys tabernacle, and fall  
downe before hys fote stole. <sup>8</sup> Aryse, O  
Lorde, into thy restinge place, thou and the  
arcke of thy strength.

<sup>9</sup> Let thy Preastes be clothed with rygh-  
teousnesse, and let thy sayntes reioyse.

<sup>10</sup> For thy seruaut Davids sake, turne not  
awaye the presence of thyne anoynted.

<sup>11</sup> The Lorde hath made a saythfull ooth  
vnto David, and he shall not thyncke from  
it: <sup>12</sup> Of the frute of thy body shall I set vpo  
thy seate. <sup>13</sup> If thy chyldren will kepe my  
couenaunt, and my testimonyes that I shall  
lerne them: their chyldren also shall syt vpon  
thy seate for euermore. <sup>14</sup> For the Lord hath  
chosen Sion, to be an habitacio for hym sel-  
 fe hath he chosen her.  <sup>15</sup> This shalbe my  
rest for euer, here will I dwell, for I haue a  
delyte therein. <sup>16</sup> I will blesse her vyttalles w:  
increase, and will satisfye her poore w: bred.

  <sup>17</sup> I will decke her Preastes w: health,  
and her sayntes shall reioyse and synge.

 <sup>18</sup> There shall I make  the horne of  
David to florysh, I haue ordered a lanterne  
for myne anoynted. <sup>19</sup> As for his enemyes,

I shall clothe them with shame, but vpon him  
selfe shall his crowne glorye.

The . cxxxiij . Psalme.

ECCE QVAM BONVM.

A songe of the sheares of Dauid.

**B**ehold, how good & ioyfull a thinge  
it is, brethren to dwell together in unitie. <sup>2</sup> It is lyke the pre-  
cious oyntement vpon the heade  
that ranne downe vnto the beard: euen vnto  
Aarons beard, and wete downe to the skyr-  
tes of his clothinge. <sup>3</sup> Like y<sup>e</sup> dewe of Her-  
mon which fell vpon the hyll of Sion. <sup>4</sup> For  
there the Lorde promised hys blessinge, and  
lyfe for euermore.

The . cxxxiij . Psalme.

ECCE NVNC BENEDICITE.

A songe of the sheares.

**B**ehold, (note) prayse the Lorde, all  
ye seruantes of the Lorde, <sup>2</sup> ye y<sup>e</sup> by  
night stande in the house of the Lorde  
(euen in the courtes of the house of our God).

<sup>3</sup> Lyft vp youre handes i the Sanctua-  
ry, and prayse the Lorde. <sup>4</sup> The Lorde y<sup>e</sup>  
made heauen & earth blesse the out of Sion.

## The . cxxxv . Psalme.

LAUDATE NOMEN DOMINI.



Prayse y<sup>e</sup> name of y<sup>e</sup> Lorde, pray-  
se it, O y<sup>e</sup> seruauntes of the Lorde  
<sup>2</sup> He that stande in the house of  
the Lord, in the courtes of the hou-  
se of our God. <sup>3</sup> O prayse the Lorde, for y<sup>e</sup>  
Lord is gracious: O syng prayses vnto his  
name, for it is louely. <sup>4</sup> For why? y<sup>e</sup> Lord  
hath chosen Jacob vnto himself, and Israel  
for his awne possession. <sup>5</sup> For I knowe y<sup>e</sup>  
the Lorde is greate, and that oure Lorde is  
aboue all goddes. <sup>6</sup> Whatsoever the Lord  
pleased, that dyd he in heauen and in earth,  
in the see, & in all deape places. <sup>7</sup> He brin-  
geth forth the cloudes from the endes of the  
worlde, and turneth the lyghtenynges vnto  
rayne, brynginge y<sup>e</sup> wyndes out of their trea-  
sures. <sup>8</sup> He smote y<sup>e</sup> fyrst borne of Egy-  
pte both of man and of beast. <sup>9</sup> He hath  
sent tokens and wonders into the myddest  
of the, O thou lande of Egypte, vpon Pha-  
rao and all his seruauntes. <sup>10</sup> He smote

diuerſe nacjons, and ſlewe myghtye Kynges. <sup>11</sup> Schon, Kyng of ye Amorytes, and Og ye Kyng of Baſan, & all ye Kyngdomes of Canaam. <sup>12</sup> And gaue their lande to be an heritage, euē an heritage vnto Iſrael his people. <sup>13</sup> Thy name, O Lorde, endureth for euer, ſo doth thy memoriall, O Lord, frō one generacyō to another. <sup>14</sup> For ye Lord wyll auenge hys people, & be gracious vnto his ſeruañtes. <sup>15</sup> As for the ymages of the Heathen, they are but ſyluer and golde, the worcke of mens handes. <sup>16</sup> They haue mouthes, ād ſpeake not: eyes haue they, but they ſe not. <sup>17</sup> They haue eares, ād yet they heare not, nether is there any breth in theyr mouthes. <sup>18</sup> They that make them, are like vnto them, and ſo are all they, that put their truſt in them. <sup>19</sup> Prayſe the Lorde ye houſe of Iſrael, prayſe the Lord ye houſe of Aarō. <sup>20</sup> Prayſe the Lorde ye houſe of Leui, ye ye feare the Lord, prayſe the Lord. <sup>21</sup> Prayſed be the Lord out of Sion, which dwelleth at Ieruſalem.

## The . cxxvij . Psalme.

CONFITEMINI DOMINO.



**O** Geue thākes vnto the Lorde, for he is gracyous, and hys mercy endureth for euer. <sup>2</sup> D geue thākes vnto the God of all goddes, for his mercy endureth for euer. <sup>3</sup> D thāke y<sup>e</sup> Lord of all Lordes, for his mercy endureth for euer.

<sup>4</sup> Whych only doth greate wonders, for his mercy endureth for euer. <sup>5</sup> Which by his wyldome made the heauens, for hys mercy endureth for euer. <sup>6</sup> Which layed out the earth aboue the waters, for his mercy endureth for euer. <sup>7</sup> Whych hath made greate lyghtes, for hys mercy endureth for euer.

<sup>8</sup> The sunne to rule the daye, for hys mercy endureth for euer. <sup>9</sup> The Moone and the starres to gouerne the nyght, for his mercy endureth for euer. <sup>10</sup> Whych smote Egypt with their fyrst borne, for hys mercy endureth for euer. <sup>11</sup> And brought out Israel from amonge them, for hys mercy endureth for euer. <sup>12</sup> With a myghtie hande and stretched out arme, for his mercy endureth for euer. <sup>13</sup> Whych deuyded the reed see into partes, for his mercy endureth for euer.



<sup>14</sup> And made Israel to go thorow the myddest of it, for hys mercy endureth for euer. <sup>15</sup> But as for Pharao and hys host, he ouerthrewe them in the reed see, for hys mercy endureth for euer.

<sup>16</sup> Which led his people thorow the wilderness, for his mercy endureth for euer.

<sup>17</sup> Which smote greate Kiges, for his mercy endureth for euer. <sup>18</sup> Bee, and slue myghtye Kynge, for his mercy endureth for euer

<sup>19</sup> Sehon Kynge of the Amorites, for his mercy endureth for euer. <sup>20</sup> And Og y<sup>e</sup> Kige of Basan, for his mercy endureth for euer.

<sup>21</sup> And gaue awaye their lande for an heritage, for his mercy endureth for euer.

<sup>22</sup> Euen for an heritage vnto Israel hys seruant, for his mercy endureth for euer.

<sup>23</sup> Whych remēbred vs, when we were in trouble, for his mercy endureth for euer.

<sup>24</sup> And hath deliuered vs frō oure enemies, for his mercy endureth for euer. <sup>25</sup> Which geueth fode vnto all flesh, for his mercy endureth for euer. <sup>26</sup> O geue thanckes vnto y<sup>e</sup> God of heauē, for his mercy endureth for euer.

## The . cxxxvij . Psalm. (of Jeremy)

SVPER FLVMINA.



**B**Y the waters of Babylon we sat  
 downe and weapte, when we re-  
 membred (the, D) Syon. <sup>2</sup> As  
 for our harpes, we hāged them vp  
 vpon the trees, that are therein. <sup>3</sup> For they  
 that led vs alwaye captiue, required of vs  
 then a songe & melody in our heuyenes: syng  
 vs one of the songes of Sion. <sup>4</sup> How shall  
 we syng the Lordes songe in a straunge lā-  
 de. <sup>5</sup> If I forget the, O Ierusalem, let my  
 right hande be forgotten. <sup>6</sup> If I do not re-  
 membre the, let my tonge cleue to the rose of  
 my mouth: yee yf I preferre not Ierusalem  
 in my myrth. <sup>7</sup> Remembre the chyldren of  
 Edom, O Lorde, in the daye of Ierusalē,  
 how they sayd: downe with it, downe with  
 it: euen to the ground. <sup>8</sup> O daughter  
 of Babylon, thou shalt come to misery thy  
 selfe: yee, happye shall he be, that rewardeth  
 the as y<sup>u</sup> hast serued vs. <sup>9</sup> Blessed shall  
 he be, that taketh thy chyldren, and throw-  
 eth them agaynst the stones.

The . cxxxviii . Psalme.

CONFITEBOR TIBI.

Of Dauid.



**I** Will geue thākes vnto y<sup>e</sup>, O Lord,  
with my whole herte, euen befo-  
re the goddes, will I syng prayse vn-  
to the. <sup>2</sup> I will worshyppe towarde thy  
holy temple, and prayse thy name, because  
of thy louyng kyndnesse and trueth, for thou  
hast magnifyed thy name & thy word aboue  
all thinges. <sup>3</sup> When I called vpo the, thou  
hardest me, and endewdest my soule with  
 moch strength.  <sup>4</sup> All the Kynges of the  
earth shall prayse the, O Lord, for they ha-  
ue heard the wordes of thy mouth. <sup>5</sup> See  
they shall syng in the wayes of the Lord, y<sup>e</sup>  
greate is the glory of the Lorde. <sup>6</sup> For  
though the Lorde be hye, yet hath he respecte  
vnto the lowly: as for the proude, he behol-  
deth hym a farre of. <sup>7</sup> Though I walke in  
y<sup>e</sup> myddest of trouble, yet shalt y<sup>e</sup> refresh me:  
thou shalt stretch forth thyne hande vpo y<sup>e</sup>  
furyousnes of myne enemyes, & thy ryght  
hande shall saue me. <sup>8</sup> The Lord shall ma-  
ke good for me, yee, thy mercy, O Lord, en-

dureth for euer. despyse not then the worcke of thyne awne handes.

## The . cxxxix . Psalme.

DOMINE PROBASTI.

To the chaunter, a Psalme of Dauid.



**O** Lorde, thou hast searched me out, and knowen me. Thou knowest my downe syttinge and myne vprising, thou vnderstādest my thoughtes a farre of.  
<sup>2</sup> Thou art about my path, & aboute my beed, and spyest out all my wayes. <sup>3</sup> For lo there is not a worde in my tonge, but thou, O Lorde, knowest it altogether. <sup>4</sup> Thou hast fastyoned me behinde and before, and layed thyne hande vpon me. <sup>5</sup> Soch knowledge is to wonderfull & excellent for me, I cā not atteyne vnto it. <sup>6</sup> Whither shall I go the from thy sprete? or whither shall I go then fro thy presence? <sup>7</sup> If I clyme vp into heauen, thou art there: yf I go downe to hell, yu art there also. <sup>8</sup> If I take the wynges of y<sup>e</sup> mornynge, and remayne in y<sup>e</sup> uttermost parte of the see. <sup>9</sup> Euen there also shall thy hāde leade me, and thy ryght hande shall holde me. <sup>10</sup> If I saye: peraduenture the darckenes

shall couer me, then shall my nyght be turned to daye. <sup>11</sup> See the darckenesse is no darckenesse with the, but the nyght is as cleare as the daye, the darckenesse & lyght are both a lyke. <sup>12</sup> For my reynes are thyne, y<sup>e</sup> hast couered me in my mothers wombe. <sup>13</sup> I wil geue thanks vnto the, for I am wōderously made: maruelous are thy workes, and y<sup>e</sup> my soule knoweth right well. <sup>14</sup> My bones are not hyd frō the, though I be made secretly, and fashyoned beneth in the earth.

<sup>15</sup> Thyne eyes se myne vnparfectnesse, they stande all writtē in thy boke: <sup>16</sup> my dayes were fashyoned, when as yet there was not one of them. <sup>17</sup> How deare are thy counceils vnto me O God? O how greate is the summe of them? <sup>18</sup> If I tell them, they are mo ī nombre then the sande: when I wake vp, I am present with the. <sup>19</sup> Wilt thou not slaye y<sup>e</sup> wicked (O h God?) departe frō me y<sup>e</sup> bloude thirstye mē. <sup>20</sup> For they speake vnrighteously agaynst the, and thyne enemies take thy name in vayne. <sup>21</sup> Do not I hate them, O Lord, that hate the? and am not I greued with those that ryse vp agaynst the? <sup>22</sup> See I hate them ryght soore, euē as though they were myne enemies. <sup>23</sup> Trye me, O God, and seke the grounde of myne hert: proue me, and examen my thoughtes. <sup>24</sup> Loke

well yf there be any waye of wyckednesse  
in me, & leade me in the waye euerlastyng.

## The . cxl . Psalme.

ERUPE ME.

To the chaunter, a Psalme of Dauid.



Deliver me, O Lorde, from y<sup>e</sup> euell  
man, and preserue me fro the wyck-  
ked man. <sup>2</sup> Whych ymagin mys-  
chefe in theyr hertes, and steepe vp  
stryfe all the daye longe. <sup>3</sup> They haue shar-  
pened their tonges lyke a serpent, adders  
poyson is vnder theyr lippes. Sela. <sup>4</sup> Kepe  
me, O Lord, fro y<sup>e</sup> handes of y<sup>e</sup> vngodly, pre-  
serue me from the wycked men, whych are  
purposed to ouerthrowe my goynges.

<sup>5</sup> The proude haue layed a snare for me,  
and spred a net abroad w<sup>th</sup> coardes, yee & set  
trappes i my waye. Sela. <sup>6</sup> But my sayin-  
ge is vnto the Lorde: thou art my God, hea-  
re the voyce of my prayers, O Lorde. <sup>7</sup> O  
Lorde God, thou strenght of my health, thou  
hast couered my heade in the daye of bat-  
tyle. <sup>8</sup> Let not y<sup>e</sup> vngodly haue hys desyre,  
O Lorde, let hym not haue hys purpose,  
lest they be to proude. Sela. <sup>9</sup> Let y<sup>e</sup> mys-  
chefe of theyr awne lippes fall vpo the head

of them, that compase me about. <sup>10</sup> Let hote burnynge coales fall vpon them, let them be cast into the fyre, and in to the pyt, y<sup>e</sup> they neuer ryse vp agayne. <sup>11</sup> A man full of wordes shall not prospere vpon the earth: a malicious and wycked person shalbe hunted a waye, and destroyed. <sup>12</sup> Sure I am, that y<sup>e</sup> Lorde wyll auenge the poore, and mainteyne the cause of the helpelesse. <sup>13</sup> The ryghteous also shall geue thanckes vnto thy name, and the iust shall continue in thy syght.

The . cxlj . psalme.

DOMINE CLAMAVI.


**L**orde, I call vpon the: haste the vnto me and consyder my voyce, when I crye vnto the. <sup>2</sup> Let my prayer be set forth in thy syght as the incense, and let the lyftinge vp of my handes be an euenyng sacrifice. <sup>3</sup> Set a watch, O Lord, before my mouth, yee a watch at y<sup>e</sup> dore of my lippes. <sup>4</sup> O let not myne herte be inclyned to any euell thyng, to be mynded as the vngodly or wycked men lest I eate of soche thynges as please thē. <sup>5</sup> Let y<sup>e</sup> righteous rather smyte me frendly, and reprove me: <sup>6</sup> so will I take it, as though he had powred oyle

vpon my head: it shall not hurt my head, yee  
 I will praye yet for their wyckednesse. <sup>7</sup> Let  
 their iudges stöble in stony places: that they  
 maye heare my wordes, for they are swe-  
 te. <sup>8</sup> Dure bones lye scatered before y<sup>e</sup> pyt,  
 lyke as whē one graueth & dyggeth vp the  
 ground. <sup>9</sup> But myne eyes loke vnto y<sup>e</sup>, O  
 Lorde God: in y<sup>e</sup> is my trust, Wh cast not out  
 my soule. <sup>10</sup> Kepe me frō y<sup>e</sup> snare whych they  
 haue layed for me, & frō y<sup>e</sup> trappes of y<sup>e</sup> wic-  
 ked doers. <sup>11</sup> Let the vngodly fall into their  
 awne nettes to gether, vntyll I be gone by  
 them.

## The . cxlij . Psalme.

VOCE MEA AD DOMINVM.

The instruccyon of Dauid, a prayer  
 when he was in the caue.


 Cryed vnto y<sup>e</sup> Lord with my voy-  
 ce, yee euen vnto y<sup>e</sup> Lorde dyd I ma-  
 ke my supplicacion. <sup>2</sup> I powred out  
 my complaites before him, and shewed him  
 of my trouble. <sup>3</sup> When my sprete was i he-  
 ynnesse, thou knewest my path: in the waye  
 wherin I walked haue they preuely layed a  
 snare for me. <sup>4</sup> I looked also vpon my right



hande, and se, there was no man that wolde know me. <sup>5</sup> I had no place to fle vnto, and no man cared for my soule. <sup>6</sup> I cryed vnto the, O Lorde, and sayed: thou art my hope, and my porcyon in the lande of the lyuynges.

<sup>7</sup> Consydre my cōplainte, for I am brought very lowe. <sup>8</sup> O delyuer me frō my persecutours, for they are to strong for me. <sup>9</sup> Bringe my soule out of prison, that I maye geue thanckes vnto thy name: whych thyng yf y<sup>e</sup> wilt graunte me, then shall the ryghteous resorte vnto my company.

## The . cxliij . psalme.

DOMINE EXAVDI.

A Psalme of Dauid.

(When his stone sonne persecuted hym.)



Hear my prayer, O Lord, & consydre my desyre: herken vnto me for thy treuth & righteousness sake <sup>2</sup> And entre not into iudgement w<sup>th</sup> thy seruaut, for in thy syght shall no man lyuyng be iustified. <sup>3</sup> For y<sup>e</sup> enemye hath persecuted my soule, he hath smytē my lyfe downe to y<sup>e</sup> grounde, he hath layed me in the darckenesse, as y<sup>e</sup> deed mē of the worlde.

<sup>4</sup> Therefore is my sprete vexed within me, & my herte withī me is desolate. <sup>5</sup> Yet do I remembre y<sup>e</sup> tymes past, I muse vpo all thy worckes, yee I exercise my self in y<sup>e</sup> workes of thy hādes. <sup>6</sup> I streatche forth myne hādes vnto y<sup>e</sup>, my soule crieth vnto y<sup>e</sup> out of y<sup>e</sup> thyrsty lāde. <sup>7</sup> Heare me, O Lord, & y<sup>e</sup> soone, for my sprete wereth faite, hyde not thy face fro me, lest I be lyke vnto thē y<sup>e</sup> go downe into the pytte. <sup>8</sup> O let me heare thy lounge kyndnesse by tymes in y<sup>e</sup> mornynge, for in the is my trust: shewe y<sup>e</sup> me the waye y<sup>e</sup> I shulde walke in, for I lyft vp my soule vnto the.

<sup>9</sup> Delyuer me, O Lord, fro myne enemies, for I resorte vnto y<sup>e</sup>. <sup>10</sup> Teache me to do the thing that pleaseth y<sup>e</sup>, for thou art my God, let thy lounge sprete leade me forth vnto y<sup>e</sup> lande of righteousnes. <sup>11</sup> Duyckē, O Lord, for thy names sake, & for thy ryghteousnesse sake brynge my soule out of trouble. <sup>12</sup> And of thy goodnesse scater myne enemyes abroad, and destroye all thē that vere my soule, for I am thy seruaunt.

The . cxliiij . Psalme.

BENEDICTVS DOMINVS.

Of Dauid.



Blessed be y<sup>e</sup> Lord my refuge, which teacheth my handes to warre, & my fingers to fyght. <sup>2</sup> My hope & my castell, my defence and my deliuerer, my shyld in whom I trust, which gouerneth y<sup>e</sup> people that is vnder me. <sup>3</sup> Lorde what is man, that thou hast soch respect vnto him? Or the sonne of man, that thou so regardest him? <sup>4</sup> Man is lyke a thyng of naught, his time passeth awaye like a shadowe. <sup>5</sup> Bowe thy heauens, O Lord, and come downe, touche the mountaynes, & they shall smoke. <sup>6</sup> Seide forth the lyghtynyng, and scater them, shute out thyne arowes, and consume them. <sup>7</sup> Sende downe thyne hande fro aboue, deliuer me, & take me out of y<sup>e</sup> great waters, fro y<sup>e</sup> hāde of straūge chyldrē, <sup>8</sup> Whose mouth talketh of vanite & their ryght hande is a ryght hāde of wickednes.

<sup>9</sup> I wyll syng a new song vnto y<sup>e</sup>, O God, and syng prayses vnto the vpon a ten strynge lute. <sup>10</sup> Thou that geuest victory vnto

Kynges, and hast delyuered Dauid thy seru-  
uaunt from the parell of the swerde.

<sup>11</sup> Saue me, and delyuer me from the hande  
of straunge chyl dren, whose mouth talketh  
of vanite, and their ryght hande is a ryght  
hãde of iniquite. <sup>12</sup> That our sonnes maye  
growe vp as the yong plâtes, and that oure  
daughters maye be as the polished corners  
of the temple. <sup>13</sup> That oure garners may  
be full and plenteous with all maner of sto-  
are: that oure shepe maye brynge forth thou-  
sand es, and ten thousand es in our stretes.

<sup>14</sup> That oure oren maye be stronge to la-  
boure, that there be no myschaunce, no decaye  
and no complayning in our stretes. <sup>15</sup> Hap-  
pye are the people that be in soch a case: yee  
blessed are the people, which haue the Lorde  
for their God.

## The . cxlv . Psalme.

EXALTABO TE DEVS.

A thankesgeuyng of Dauid.



Wyll magnifye the, O God my  
Kyng, and I will prayse thy name  
for euer and euer. <sup>2</sup> Every daye  
wyll I geue thãckes vnto the, and  
prayse thy name for euer & euer. <sup>3</sup> Greate is

the Lorde, & maruelous worthy to be pray-  
sed, there is no ende of his greatnesse. <sup>4</sup> One  
generacyon shall prayse thy workes vnto  
another, and declare thy power. <sup>5</sup> As for  
me I wylbe talkyng of thy worship, thy glo-  
ry, thy prayse, and wöderous workes. <sup>6</sup> So  
that mē shal speake of the myght of thy mar-  
uelous actes, and I wyl also tell of thy gre-  
atnes. <sup>7</sup> The memoriall of thyne aboun-  
dant kyndnes shalbe shewed, and men shall  
synge of thy righteousnesse. <sup>8</sup> The Lord  
is gracypous and mercifull, long sufferynge,  
and of greate goodnesse. <sup>9</sup> The Lord is lo-  
uyng vnto euery mā, and his mercy is ouer  
all his workes. <sup>10</sup> All thy worckes prayse  
the, O Lord, and thy sainctes geue thāckes  
vnto yē. <sup>11</sup> They shewe yē glory of thy king-  
dome, and talke of thy power. <sup>12</sup> That thy  
power, thy glory & mightinesse of thy king-  
dome, myght be knowne vnto mē. <sup>13</sup> The  
Kyngdome is an euerlastyng Kyngdome, &  
thy dominiō endureth thorow out all ages.

<sup>14</sup> The Lorde vpholdeth all soch as fall, &  
lyfteth vp all those that be downe. <sup>15</sup> The  
eyes of all wayte vpon the, (O Lord) and yū  
geuest them theyr meate in due season.

<sup>16</sup> Thou openest thyne hāde, and fyllest all  
thynges lyuing with plenteousnesse.

<sup>17</sup> The Lord is ryghteous i all his wayes,

and holy in all his worckes. <sup>18</sup> The Lorde is nye vnto all them that call vpon him, yee all soch as call vpon hym faythfully.

<sup>19</sup> He wyll fulfyll the desyre of thē that feare hym, he also wyll heare their crye, & helpe them. <sup>20</sup> The Lorde preserueth all thē that loue hym, but scatereth abroad all the vngodly. <sup>21</sup> My mouth shall speake y<sup>e</sup> prayse of the Lorde, and let all flesh geue thanks vnto hys holy name for euer and euer.

## The . cxlvj . Psalme.

LAVDA ANIMA MEA.

(A Psalme of Aggeus and zachary)



Praise y<sup>e</sup> Lord, O my soule: why-  
le I lyue will I prayse the Lorde:  
ye as long as I haue any beyn-  
ge, I will synge prayses vnto my  
God. <sup>2</sup> O put not your trust in Princes,  
nor in any chylde of man, for there is no hel-  
pe in them. <sup>3</sup> For when the breth of mā go-  
eth forth he shal turne againe to his earth,  
and then all his thoughtes peryshe. <sup>4</sup> Bles-  
sed is he that hath the God of Iacob for hys  
helpe, and whose hope is in the Lorde hys  
God. <sup>5</sup> Which made heauen and earth, the  
see, and all that therin is, whych kepeth his

promyse for euer. <sup>6</sup> Which helpeth them to ryght that suffre wronge, whych fedeth the hongrye. <sup>7</sup> The Lorde loseth men out of preson, the Lorde geueth syght to the blynde. <sup>8</sup> The Lorde helpeth them vp that are fallen, the Lorde loueth the ryghteous.

<sup>9</sup> The Lorde careth for the straungers, he defendeth the fatherlesse and wyddowe: as for the waye of y<sup>e</sup> vngodly, he turneth it vpsyde downe. <sup>10</sup> The Lorde thy God, O Sion: shall be Kyng for euermore, & thorow out all generacions.

The.cxlvij.psal. LAUVDATE DOMINVM.



Prayse y<sup>e</sup> Lord, for it is a good thig to syng prayse vnto our God: yee a ioyfull & pleasaunt thing is it to be thākfyll. <sup>2</sup> The Lord doth buylde vp Ierusalē, & shall gather to gether y<sup>e</sup> outcastes of Israel.

<sup>3</sup> He healeth the contrite in herte, and byndeth vp their woundes.

<sup>4</sup> He telleth the nombre of the starres, ād calleth them all by ther names. <sup>5</sup> Greate is our Lorde, and greate is hys power: yee hys wyfdome is infynite. <sup>6</sup> The Lorde setteth vp the meke, and bryngeth the vngodly downe to the grounde. <sup>7</sup> O syng vnto the

Lord with thankesgeuyng, synge prayse  
 vpon the harpe vnto our God. <sup>8</sup> Which co-  
 uereth the heauen with cloudes, and pre-  
 pareth rayne for the earth, and maketh the  
 grasse to growe vpon y<sup>e</sup> mountaynes (and  
 erbe for the vse of men.) <sup>9</sup> Whych geueth fodre  
 vnto the catell, and fedeth the yong rauē  
 that call vpon hym. <sup>10</sup> He hath not pleasure  
 in the strength of an horse, nether delyteth he  
 in any mans legges. <sup>11</sup> But the Lordes de-  
 lyte is in them that feare hym, and put their  
 trust in hys mercy. <sup>12</sup> Prayse the Lorde, O  
 Ierusalem, prayse thy God, O Sion. <sup>13</sup> For  
 he hath made fast the barres of the gates, and  
 hath blessed thy chyl dren within the. <sup>14</sup> He  
 maketh peace in thy borders, and fylleth the  
 with y<sup>e</sup> floure of wheate. <sup>15</sup> He sendeth forth  
 hys commaundement vpon earth, and hys  
 worde runneth very swyftly. <sup>16</sup> He geueth  
 snowe lyke wolle, and scatereth the hore frost  
 lyke ashes. <sup>17</sup> He casteth forth hys yse lyke  
 morsels, who is able to abyde hys frost?

<sup>18</sup> He sendeth out his word and mealteth the,  
 he bloweth with his wynd, and the waters  
 flowe. <sup>19</sup> He sheweth hys worde vnto Ia-  
 cob, hys statutes & ordinaunces vnto Israel.

<sup>20</sup> He hath not dealte so with anye nacion,  
 nether haue they knowledge of hys lawes.




The . cxlviii . Psalme.

LAVDATE DOMINVM DE CE.

Prayse the euerlastynge.



Prayse the Lorde of heauen, prayse him in ye heygth. <sup>2</sup> Prayse him all ye angels of his, prayse hym all hys hoost. <sup>3</sup> Prayse hym Sunne and Moone, prayse hym all ye starres and lyght.

<sup>4</sup> Prayse hym all ye heauens, & ye waters that be  aboute the heauens. <sup>5</sup> Let them prayse ye name of the Lorde, for (he spake the worde, and they were made) he commaunded, and they were created. <sup>6</sup> He hath made them fast for euer and euer, he hath geuen them a lawe, whych shall not be broken. <sup>7</sup> Prayse the Lorde vpon earth, ye dragōs, and all depes. <sup>8</sup> Fyre and hayle, snow and vapors, wynde and storme, fulfylling his worde.

<sup>9</sup> Mountaynes & all hylles, frutefull trees and all Cedres. <sup>10</sup> Beastes and all catell, wormes and federed foules. <sup>11</sup> Kynges of ye earth and all people, Princes and all iudges of the worlde. <sup>12</sup> Yonge men and maydens, olde men and chyl dren: prayse the name of ye Lorde, for his name only is excellent, & hys

prayse aboute heauen and earth. <sup>13</sup> He shall exalte the horne of hys people, all hys saynctes shall prayse hym, euen the chyl dren of Israel, euen the people that serueth hym.

## The . cxlix . Psalme.

CANTATE DOMINO.

Prayse the euerlastynge.



Synge vnto the Lord a new sōge, let the congregacyon of saintes prayse hym. <sup>2</sup> Let Israel reioyce ī him y<sup>e</sup> made him, & let y<sup>e</sup> chyl dren of Sīo be ioyfull in their kīg. <sup>3</sup> Let thē prayse his name in y<sup>e</sup> daunce, let thē syng prayses vnto hym with tabrette and harpe. <sup>4</sup> For y<sup>e</sup> Lorde hath pleasure in hys people, and helpeth the mekeharted. <sup>5</sup> Let the saynctes be ioyfull with glory, let them reioyse in theyr beddes. <sup>6</sup> Let the prayses of God be in their mouth, and a two edged sward in theyr handes. <sup>7</sup> To be auenged of the heathē, and to rebuke y<sup>e</sup> people. <sup>8</sup> To bynde their Kinges in cheynes, and their nobles with linkes of yron. <sup>9</sup> That they may be auenged of them as it is wrytten: soch honour haue all hys saynctes.

## The . cl . Psalme.

LAVDATE DOMINVM IN.

Prayse the euerlastynge.



Prayse God i hys holynes, prayse hym in the firmamēt of his power.

<sup>2</sup> Prayse hym in hys noble actes, prayse hym accordynge vnto his excellent greatnesse. <sup>3</sup> Prayse him in the sounde of ye trumpet, prayse him vpon the lute & harpe.

<sup>4</sup> Prayse him in the cymbales and daunse, prayse him vpon the strynges and pype.

<sup>5</sup> Prayse him vpon the waltuned cymbales, prayse him vpon the loude cymbales.

<sup>6</sup> Let euery thyng that hath breth, prayse the Lorde.

Prayse the euerlastynge.

**¶** The ende of  
the Psalter.



## Notes.

### THE FIRST BOOK.

#### Psalms i.-xli.

The Psalter was gradually formed by the combination of earlier and smaller collections. The division into books is partly the natural result of that gradual process, and partly an artificial development to harmonize with the five books of the Pentateuch.

A natural division has been proposed, consisting of three groups, the first group being the First Book ; the second group Books ii. and iii. ; the third group Books iv. and v. Here the evidence of a natural division is founded on the usage of the Divine Names. For the first of the three is Jehovistic, the second Elohist, and the third Jehovistic again. It is common to these divisions to recognize Book i. as an integral member of the Psalter.

The First Book is substantially the oldest collection of psalms, and it probably bore the name of David, not as sole author, but as the chief poet. So (Dr. Kirkpatrick has observed) the *Lyra Apostolica* is spoken of as Newman's, although five other writers contributed to it. It may be that out of this general title grew the attribution of each particular psalm to David, and thereafterwards the appropriation of particular psalms to particular occasions in the life of David. As a matter of fact, in this First Book, every psalm except four bears an inscription assigning it to David. The exceptions are i. ii. x. xxxiii. ; and the causes (which are not obscure) will be indicated in the notes to those several psalms. It has been supposed by Mr. Robertson Smith that the collection of this First Book may have taken place during the Babylonian Exile.

#### Psalms i.

A pictured contrast of good and bad men, in their condition and in their destiny. The good are characterized by avoidance of evil and delight in God's law ;—hence constancy and

permanence and progressive usefulness. The bad are characterized by levity and futility.

This psalm has no Title, and there was a time when it had no number, but stood outside the collection and at the head of it, as a Prologue to the whole. This fact (of which evidence exists in the manuscripts) is enough to suggest that the psalm must be of comparatively late date, especially if it was set as a Preface to the entire Psalter. And this, which is suggested by its external position, is confirmed by its internal contents. For the central standard is the law (Tôrâh), and this cannot be dissociated from the Pentateuch. Now if we take B.C. 432 as the proximate date for the canonicity of the Pentateuch (H. E. Ryle, *Canon of Old Testament*, p. 93), we must allow time for the growth of so mature a eulogy of the law as we have here and in kindred psalms, especially xix. and cxix. (Of another kind is the affinity of Jer. xvii. 7, 8; and too much has been made of it, as it lies in the figure only.)

The chief question is, whether 'Law' here is limited to the authoritative code, or whether it has the more inward and universal sense. Those who prefer the narrower alternative, fancy they recognize a sound of the religious conflict under Syrian domination; and perhaps the pleasure of discovering a note of time may have influenced their critical judgment. To me it appears that the sense of Law, both here and in the kindred psalms, though based upon the sacred text, is too expansive to be tied to the letter.

1. *ungodly*. A very common word in this Psalter. In its first stage it was written *ungoodly*, being the negative of *godly*; and so we meet with it in the fifteenth century. In the *Paston Letters*, vol. i. p. 16 (A.D. 1424)—'the seyd Walter by hese sotill and ungoodly enformacion caused the seyd Duke to be hevy lord to the seyd William.' In p. 32 (A.D. 1432)—'ungodely or unvertuous men.' But the vowel having got shortened through force of accent, and the word being written *ungodly*, it came in time to be understood as if it were the negative of *godly*, an imaginary word, which never had existed before. In fact, *godly* is a deductive simple from the misunderstood compound *ungodly*. In 1611 the word *ungodly* was less employed; in 1885 it was dropped altogether. Our latest Revisers (1885) have however kept *ungodliness*, as in xviii. 3 (4).

#### Psalm ii.

The universal dominion of Jehovah through His anointed Son. This Vicegerent is King in Zion and shall be king to the ends of the earth.

One of the most celebrated psalms, and the one that is oftenest cited in the New Testament. It is one of the Proper Psalms for Easter Day.

As to the historical exposition,—only in David's time did such a coalition occur as is here indicated; 2 Sam. x. 6. But the weight of opinion is in favour of understanding Solomon as the prince around whose anointed head these prophetic anticipations were breathed and sung. Delitzsch would prefer the time of Uzziah (with Meier), or of Hezekiah (with Maurer), but he denies that the psalm affords material for fixing any date. He entitles the psalm thus: 'The Kingdom of God and His Christ, to whom All must bow.' We may see in this psalm the elementary origin of the term Messiah. It designated the King of Israel as being the anointed representative of Jehovah (v. 2).

The form is highly artistic; the manner being dramatic. The mutinous Provinces, the Eternal, the Anointed, the Poet, are the successive speakers.

The Second Psalm has no Title; a circumstance which differentiates it from the series following. In some Hebrew MSS. it is numbered as the First Psalm, the first being numberless; while other MSS. merge the two in one. There are, moreover, MSS. of the New Testament (especially Codex Bezae) which in Acts xiii. 33 quote this as 'the First Psalm.' The inference is, that Psalm ii. was placed here as a Prologue to a small and early collection, and that Psalm i. was at a later date set before it as a more general Prologue, and that the absence of a Title made it the easier for it to get united with i.

1. *Why do the Heathen grudge together?* The word *grudge* in modern usage marks an inward temper, namely, the envious disposition of one who dislikes that a good shall befall a neighbour or thinks it rather due to himself. But earlier it meant an audible grumbling, and so in *Paston Letters*, No. 138, the Earl of Oxford wrote, 'I here a gruggyng.' The younger signification has now quite displaced the elder one. In this place the old word was changed for 'so furiously rage,' 1662. But it has kept its place in lix. 15—'and grudge yf they be not satisfied,' a rendering which was retained even in 1611. In James v. 9, 'Grudge not one against another,' it signifies not a silent envy, but an audible grumbling, and 1881 renders 'Murmur not.' So also in 1 Pet. iv. 9.

It should, moreover, be noted that the word is highly appropriate in this context. Sir John Fortescue used it of mutinous grumbling, short only of rebellion. In *The Governance of England*, chap. iii., he says that the French peasantry, who were ground down with oppressive taxation, though they murmured they did not

rebel—‘though thai haue grucched, haue not rebelid.’ Other instances, equally illustrative, may be found in the same book, through Mr. Plummer’s Glossarial Index.

12. *Kysse the sonne*. The original word here is not the ordinary Hebrew word for son *ben*, but the Chaldee word *bar*. Whether this has been the sole cause of the vicissitudes of this passage, or not:—it is certain that our rendering, now almost universal, was rare before the sixteenth century. It originated with Pagnino, the Italian orientalist († 1536), who took it from the Syriac version. The lxx. and Vulgate translate ‘Embrace discipline.’ And this version has a niche in our Church history. When the Canons were expelled from Winchester in the year 964, and the Bishop Æpelwold fetched his monks from Abingdon to take their places, it is related that on their arrival they paused at the church door as if doubtful of their errand, but listening to the chant, and catching the words *Apprehendite disciplinam*, ‘Embrace discipline,’ they took it for an encouragement to enter.

### Psalms iii. and iv.

These are a couple, apparently by the same author, and rising out of successive stages in the same situation. One is a morning and the other an evening hymn; or at least they seem to sustain this character in the collection. Alike in spirit and tone, they have also verbal resemblances, *e.g.* ‘there be many that say.’

### Psalm iii.

Environed by enemies, the Psalmist is in extreme peril, and many think his situation hopeless. But he flees to God in prayer, and his heart takes courage. He sleeps and has good rest, and rises in safety, marvelling at his own security. Fear is overcome by the certainty that God protects those that are His.

‘A Psalm of David when he fled from Absalom his son.’ Such is the ancient Title. In order to appreciate it, we must understand it in a reasonable manner. Not that David, in the hurry and confusion of his flight from Jerusalem (2 Sam. xv. 30), wrote either that evening or the next morning a poem so calm, so general, as this. No, it is when the mind has had time to reflect, that such works are produced. We may recall Wordsworth’s experience:—‘I have said that poetry is the spontaneous overflow of powerful feelings: it takes its origin from emotion recollected in tranquillity.’

This is the first of a long series of psalms with inscriptions of David’s authorship and of musical directions. The inference



is that there was a time when this was the first of a small psalter, which is now represented by Book i.

3. *thou art my worshippe.* 'My glory,' 1560, 1611, 1885.

#### Psalm ib.

A Psalm of David to God in whose righteousness his cause is safe; who has delivered him in his distress; who makes the good man His peculiar choice; in whose presence insolence and falsehood are mere vanity, and modest obedience is best. There is nothing good like the favour of God, whose countenance radiates a gladness beyond the boisterous mirth of harvest or vintage, and inspires the Psalmist with assurance of safety as he lies down to sleep, chanting his evening hymn. A companion piece to Psalm iii.

2. *and seke after lesyng.* Now written 'leasing.' Coverdale had 'and seke after lyes.' The word *LÉASUNG* was an old law-term for evil and malicious report, defamation, wrongful accusation. In the Preface to Alfred's Laws, which contains a code of religious and moral principles, the 44th article is: *Oncscūna þū ā léasunga!* Shun thou ever leasings! And in the 32nd captel of his Laws, it is ordained that if a man forge a slander and pursue it to a formal indictment, the penalty shall be nothing less than the loss of his tongue. When it grows to this importance it is called *folc-leasung*. In Scotch law *leasing-making* is a crime which is thus defined by Erskine:—'Verbal sedition, which in our statutes gets the name of *leasing-making*, is inferred from the uttering of words tending to sedition, or the breeding of hatred and discord between the king and his people'—Jamieson *in voce*. The 1611 retained, but the revisers of 1885 have dropped the old word:—'and seek after falsehood.' The Americans have admitted this change into their C. P. Psalter. See note on v. 6a.

8. *sence the tyme that.* Here the old Psalter is decidedly faulty. In the three-quarters of a century between the first and last effort of translation, the Hebrew idiom had become more familiar. 'Thou hast given me more joye of heart, then [they haue had], when their wheat and their wine did abound' 1560. 'Thou hast put gladnesse in my heart, more then in the time that their corne and their wine increased' 1611. The meaning is to express the superiority of spiritual over physical consolations. In xvii. 14 may be seen the contrast.

#### Psalm b.

A morning hymn, ascribed to David. The poet will go to the house of God and to his 'holy temple.' This latter term has

been supposed to make against the authorship of David ; because the Temple was not yet built. Perhaps the difficulty is met by the fact that the same Hebrew word is applied to the sanctuary at Shiloh, 1 Sam. i. 9, iii. 3 ; although we read that in David's time the ark of the covenant was under curtains ; 1 Chron. xvii. 1. If the term had once grown into use for the place of the ark at Shiloh, it would naturally continue under any change of place and fabric. If, however, the psalm is not by David, it has at least the tone which caused it to be esteemed as David's. The spirit of the hymn is thus given by Dr. Perowne : ' Throughout the psalm there breathes a strong feeling that God is pledged, by His very character as a righteous God, to defend and bless the righteous. And David (if the psalm be his) speaks as if in the full consciousness of his own uprightness.'

According to Olshausen this psalm is best explained by reference to great divisions and factions as in the earlier days of Greek supremacy. It is the voice of the faithful and conservative nation against the innovators, and it appears to have been liturgical in its origin. In the same sense Reuss, who says that the speaker is the whole people, that is, the whole body of the faithful, and the 'enemies' are the unfaithful.

2. *O herken y<sup>u</sup>*. We are familiar with the old-fashioned abbreviation (as we suppose it) of 'ye' for *the*, which has survived in use down to our own times ; but 'y<sup>u</sup>' for *thou* is something strange. That it was an abbreviation must have been the prevalent notion even in 1539, or else there would have been no reason for a disparity of type. But in fact, it is an obscure survival of the old þú, þe, and what seems a y is a degenerate þ, that is *th*.

6a. *lesynge*. 'Thou shalt destroy them that speake lies,' Geneva : and so in the American Prayer Book. See the note on iv. 2.

6b. *the bloody, thyrstye*. An error of the press in 1539. In Coverdale (1535) it is 'bloude thurstie' ; and in 1540 it is printed as a compound, 'bloudthyrstye.'

### Psalm vi.

A cry for mercy in judgment ; the first of the seven Penitential Psalms. No direct confession of sin, as in the fellow-piece xxxviii., but a review of sleepless nights passed in remorse for sin. The Psalmist's penitence has been quickened by external tribulation in which he traces the anger of God. His consciousness of sin gives a peculiar sting to the hostility of his foes. The

drift of the prayer is that his punishment may be for correction, and not for destruction.

From passages more or less similar in Jeremiah, especially x. 24 (also xvii. 14, xlv. 3), this psalm has been attributed to Jeremiah by Hitzig, and Olshausen inclines to agree; but such places only prove the higher antiquity of our psalm, for the citations are but reminiscences of the psalm. As an illustration of this in the most distinct instance, viz. Jer. x. 24, the prophet proceeds straight to quote Ps. lxxix. 6.

3. *but Lorde how longe wylt thou punyshe me?*—‘but Lord how long wilt thou delay?’ 1560. The best rendering is that of 1611—‘but thou, O LORD, how long?’ This is the true equivalent of the Hebrew. If some verb must be supplied, we may gather from lxxix. 5 what it should be, viz.—‘how long wilt thou be angry?’ or ‘how long ere thou relent?’ and this is the intention of our version, and of 1560. But here silence is stronger than speech, and any filling out only diminishes the force of the cry *Domine, usquequo?*—the utmost that the oppressed believer would wish to escape his lips. This is said to have been Calvin’s one plaintive exclamation in his last painful illness. Compare xxii. 1, and note.

5. *in the pyt.* ‘in the grave,’ 1611; ‘in Sheol,’ 1885. For *Shēōl* in Hebrew antiquity corresponded to the *Hades* of the Greeks, and it is limned in shadowy outlines in Job iii. 17-19.

### Psalm vii.

An appeal to the Judge of all against defamers who have requited good with evil. Even Hitzig allows this to be a psalm of David. It corresponds with the situations described in 1 Sam. xxiv.-xxvi. The irregular manner of the versification sustains the designation Shiggaion or Dithyramb; and the psalm consists, as Ainsworth (1627) said—‘of sundry variable and wandering verses.’

Cheyne dates it much later, and he points to the Divine title *Elyon*, which is specially post-Exilic. Not any individual as such, but faithful Israel, is the speaker, as appears by the sequence of thought in v. 8:—‘Jehovah judgeth peoples, (therefore) give sentence for me, O Jehovah.’ The psalm, he thinks, may be placed with other psalms of persecution in the last gloomy days of the Persian period.

Inscription, *Sigaion of David, which he sang vnto the Lorde in ye busynes of Chus the sonne of Jemini.* ‘Shiggaion of David; which he sang unto the LORD, concerning the words [*Or*, business] of Cush the Benjamite’ 1611. ‘Shiggaion of David, which he

sang unto the LORD, concerning the words of Cush a Benjamite' 1885. These three renderings afford a measure of the progress of Hebrew scholarship. This is the only place of the Psalms in which Shiggaion occurs, and the only other place in Old Testament is Habakkuk iii. 1, where is the plural Shigionoth, and where 1611 Margin explains the phrase 'upon Shigionoth' to mean 'according to variable songs or tunes.' Ewald explains Shiggaion as a rambling Ode, a Dithyramb, with a rapid variety of transitions.

3. *any soch thyng.* In 1611, 'if I haue done this.' The latter is verbally correct: but the English reader is more likely to take the word 'this' in its just acceptation, from being familiar with the elder rendering. Here we have a good example of two different renderings, one free and the other precise, both being faultless, and mutually illustrative.

5. *and laye myne honoure in the dust.* By 'honour' here is meant that which is the best part of a man, his soul, his life: and this is clearly indicated by the parallelism.

6a. *because of the indygnacyons of myne enemyes.* Now 'indignation.' This looks like the 'matter of course' correction of an incompetent person. The word is totally unfit for the place, except when in the unusual form of its plurality. Coverdale had 'furious indignacion,' and here the adjective may be supposed to convey the sentiment which is lodged in the plural form. Geneva better 'ye rage,' and this was retained by the Bishops and 1611, and is adopted in 1885. The Hebrew plural has an effect somewhat as in our *transports, excesses, outbreaks.*

7. *And so shall the congregacion, etc.* Olshausen translates: *And an assembly of nations surrounds Thee* (i.e. as Judge in approaching battle between Israel and the enemy): *up above them therefore return Thou to the heavenly heights* (i.e. to assume the seat of power, and of control over the event).

12. *God is a ryghteous iudge (strong and pacient,) and God is prouoked every daye.* The enclosed words are from the Greek addition by which (according to Kay) the meaning of the text is very well brought out. The thought is, that God is patient because He is strong; and He abideth righteous amidst continual provocation, as in Isaiah lix. 16, 'his righteousness, it sustained him.' The rendering of 1611 gives it a different turn—'God iudgeth the righteous, and God is angrie with the wicked every day.' In 1885 it is rendered thus: 'God is a righteous judge, yea, a God that hath indignation every day.'

14. *He hath prepared hym the instruments of death.* Here the 'hym' can only mean *sibi*, himself, which is erroneous. It remains in 1540, but it was afterwards corrected, and 1662 reads 'for him,' where him is full-toned, meaning the sinner.

## Psalm viii.

This psalm has exercised a universal fascination, and all men feel its incomparable charm.

But when we ask for the point of the psalm, there is a strange dissidence of opinion. Some see in it chiefly a humiliating comparison of Man with the splendours of the Universe, and they make 'What is man!' the keynote of the piece. So Voltaire, Goethe, M. Arnold.

Others, seeing the one-sidedness of this explanation, say that the aim of the poem is really not to dwarf man, but to enhance his dignity. So Kay: who translates v. 5: 'Thou even madest him little short of divine.'

A third view admits the truth of the second so far as it corrects the first, but finds this yet short of the full purport. The dignity of man is revealed to the Psalmist's eye through this fact, that he has apprehended God, has uttered and celebrated His NAME.

In man extremest contrasts meet. One creature alone, and he one who seems at first sight feeble in the mighty system, is the one who has received the visits of his Maker, and called Him by Name, and that NAME is the most excellent thing in all the world.

2. From that which is grandest and most imposing in all the aspects of Nature, the poet turns to that which offers the widest contrast, to that which of all things in the world offers the extreme picture of dependent helplessness, the human infant. And yet here too is the strength of God wonderfully revealed! And this reflection not only affords a striking effect, it touches the very ground-thought of the lyric. For it is precisely the feebleness of man that foils his greatness; it is by his very weakness that he mirrors the glory of God! 2 Cor. xii. 10.

5. *Thou madest him lower than the angels.* This is after lxx. and Vulgate. The first English translators who had the courage to follow Jerome and the Hebrew were those of Geneva:—'For thou hast made him a little lower than God, and crowned him with glorie and worship.' Keble has it thus—

Thou sett'st him where is little space  
'Twixt him and Powers divine.

Reuss renders: 'Peu s'en faut que tu n'aies fait de lui un dieu.' This sheds a light over the whole psalm, and it would probably have prevailed in the final revision of 1611, but for the embodiment of 'angels' in Hebrews ii. 7. As to the reasoning back upon the Old Testament text from applications made of it in the New, see some pertinent remarks (after Calvin) in the *Speaker's Commentary*.

The Revisers of 1885 have followed the directness of Geneva :  
 ‘For thou hast made him but little lower than God [Or, *the angels*].’

#### Psalm ix. x.

In the Hebrew (and English) these are two psalms. In the Greek (and Latin) they make but one, which counts as Psalm ix. It has been much discussed whether these psalms were originally two or one. Modern criticism for the most part says one. Perowne insists on the difference in the tone of the two psalms. This difference is admitted and indeed is manifest ; but it is answered that such transitions do take place within the same psalm, *e.g.* xl.

The evidence in favour of the original unity is overwhelming ; and it is stated with great clearness by Hupfeld. The tone changes, but the situation is the same, and there are common peculiarities of word and phrase and fancy, which can not be accidental. There are broken remains of an alphabetic arrangement running through the two, the earlier Letters being in ix. and the continuation in x. Then x. has no Title, which does not occur (unexplained) in Book i. anywhere else excepting in xxxiii. —and finally, there is the authority of the Greek and Latin. Still, their unity has been severed in the Hebrew Psalter, each part has been constituted a several psalm by an ending of its own, and now they make a pair of psalms, like xlii.-xliii.

In consequence of this divergence between the Greek and the Hebrew tradition our numbering of nearly all the remaining psalms differs by one from that used in the Churches under Roman obedience. All English Psalters down to Coverdale inclusive (1535) are numbered in the Roman manner ; the Great Bible of 1539 was the first to adopt the Hebrew numeration. And accordingly it is said in the Preface to the Book of Common Prayer : ‘NOTE, That the Psalter followeth the Division of the Hebrews, and the Translation of the great English Bible.’ See below, on Psalm cxlvii.

#### Psalm ix.

Critics widely diverse agree upon the Davidic character of this hymn, which appears therefore to be a hymn of national thanksgiving for victory ; and belonging to the time when the Ark was brought to Zion. The situation cannot be defined more particularly. It may possibly be a general retrospect over past deliverances, as from Amalek, Philistia, and other foes round about.

3. *Whyte myne enemyes, etc.* The Hebrew preposition which acts here for a conjunction is open to a diversity of rendering. Dr. Perowne observes that all the older versions here take it as 'when' or 'whilst'—whereas it should rather be 'because.' He found the Anglo-Saxon (meaning the Paris Psalter) the oldest which rightly rendered it: Forþam þu gehwyrdest etc. Because etc.

13-14. *Haue mercy . . . saluacion.* Reuss prints these two verses with inverted commas as being the cry of the oppressed spoken of immediately before.

17. *shall be turned vnto hell.* 'Must be turned vnto hell' (Coverdale). The change of *into* for *unto* seems due to the Genevan; which however is better in the rendering of the verb:—'The wicked shall turne into hell.' For this is the simple form of the Hebrew: 'the wicked shall turn, or return, to Hades or Sheol, *i.e.* to the nothingness from whence they came.' There is no ground at all for the shocking sense popularly attached to this verse; it signifies no more than the forfeiture of life which has been misused. So Bunsen. In 1885 it stands thus—

The wicked shall return to Sheol,  
Even all the nations that forget God.

### Psalm x.

This and xxxiii. are the only anonymous psalms in Book i. The absence of a Title in this place is sufficiently accounted for by the patent fact that it was formerly part of Psalm ix.

The archaism of these two psalms has had a certain effect upon the debate whether alphabetic psalms must necessarily be of late date. If these two psalms, whose archaism is so generally admitted, exhibit, even imperfectly, the alphabetic structure, it seems to contradict the assertion that all such psalms are late, and that this arrangement is no better than a toy, which was devised as a substitute for the lost spirit of poetry.

6. *Tush I shall neuer be cast downe.* This interj. *Tush* occurs in five places of this Psalter, and in every instance it is a feature peculiar to the translation, having no corresponding word either in the Hebrew or in the versions. Three of the five are in the present psalm. The attitude assumed by it, and the situation which evokes it, is the same in every instance. The contempt of the irreligious for the ideas of those who fear God is the animating sentiment on every occasion of its occurrence. The other two places are lxxiii. 11 and xciv. 7. The *Bible Word-Book* says it occurs frequently in Coverdale—quoting the last verse of Ezekiel

xx. : 'Then sayde I : O LORDE, they wil saye of me : Tush, they are but fables, that he telleth.'

8. *murthur*. The older form of the word; A.S. *morðor*, Moeso-Gothic *maurthr*.

10. This whole verse is a remarkable instance of that obscure and rugged construction, which is an evidence of early date. It cannot be translated with certainty; the *Speaker's Commentary* offers as an alternative this:—'And crushed he sinks down, and falls by his strong ones, helpless.' In this way the subject of the verse is the same throughout, namely, the oppressed man.

14. *tush, thou carest not for it*. 'Tush, thou God carest not for it,' 1540, 1662. In 1885, 'Thou wilt not require it.'

15. *y<sup>u</sup> beholdest vngodlynnesse and wronge*. 'mischiefe and spite' 1611; 'mischief and spite [Or, *travail and grief*]' 1885.

### Psalm xi.

A psalm of eternal righteousness. Confidence in God's righteousness gives courage in the face of danger.

The form is remarkably complete. The keynote is Trust in God, the God of Righteousness; this ruling thought begins, pervades, and closes the psalm. The body of the psalm is made up of two halves, true counterparts; on the one hand the warnings of alarmed friends, on the other those firm and sober counsels of Faith, which represent the mind of the Psalmist. The argument may be paraphrased as follows:

You tell me (do you?) that I had better flee to covert, because the reign of wickedness is too strong for me, and it is a vain anachronism to trust in righteousness. Violence is now the law, and a righteous man shall invoke justice in vain; there is no principle any more, the foundations are destroyed. I answer, that God who is above all is a God of righteousness, and that the foundation of truth and justice is secure in Him, who will doom the wicked and vindicate the just. He will reward the upright at last with the supreme blessedness of His Presence.

1. *that she shulde fle as a byrde vpon youre hyll*. This is the rendering of 1535 and 1540, and I am at a loss to account for our present reading 'unto the hill.' I can only suppose it was an unauthorized correction after Jerome: 'Transvola in montem sicut passer.' The curious thing here is that the original rendering is true to the Hebrew, and the correction seems like a retrograde movement. In 1611:—'How say ye to my soul, Flee as a bird to your mountain?' And 1885:—'How say ye to my soul, Flee as a bird [Or, *as birds*] to your mountain?'

6. *The Lord aloweth y<sup>e</sup> ryghteous*. Here 'allow' means to



approve of after trial. The trial is spoken of in the previous verse where 1539 has 'beholde,' but our Psalter has 'try.' The Hebrew verb which there is translated 'behold' and 'try' is the same which here is translated 'allow': in 1611 and 1885 it is 'try' in both places. This verb may be compared for its senses with the Latin 'probare,' and its English derivatives 'prove' and 'approve';—the idea of trying and testing slides into that of approving. The 'allow' of this passage is Latin 'allaudare'; and must be distinguished from 'allow' = *allocare*, to bestow money or grant an allowance.

### Psalm xii.

A complaint of dishonesty in places of trust, such as a good man might utter in a wicked Court. All that he sees around him is desperately bad, and it is only when he retires to seek counsel of God that he finds any comfort. From 1 to 4 is the complaint, from 5 to 8 is the consolation—consisting of the oracle of God (verses 5, 6); grateful recognition and acceptance on the part of the Psalmist (verses 7, 8). In the last verse we are back in the evil world again, and the psalm closes in the tones of its commencement.

2. *and dyssemble in their herte*: so 1535. But 1540 as now: 'dyssemble in theyr double herte.'

9a. *The vngodly walke on euery syde*. The verb 'walk' is in the Hebrew conjugation of Hithpaël, and may be rendered 'walk displaying themselves, strut, swagger'; ringsum Frevler einherstolziren, Delitzsch.

9b. For the second part of this verse I find nowhere a better rendering than that of 1568:—'when the worst sort be exalted amongst the chyldren of men.' For an illustration, we may remember what Parisian society was under Napoleon III.

### Psalm xiii.

This psalm brings out the natural antagonism there is between the exegesis of Reuss and that of Bishop Alexander. Reuss allows that this psalm, considered in itself, has a more personal appearance than any of the foregoing, but he still demurs to its having individual feelings for its subject, first, because there is not sufficient reason to detach it from the group, and secondly, because individual cares make so poor a subject in comparison with those which are national.

Bishop Alexander on the other hand insists earnestly on its personal character:—"The 13th Psalm has ever been dear to

holy souls in dark hours of temptation, whether of the intellect or of the will ; and the thousands who so use it feel that it is the voice of an individual life.' *Bampton Lectures*, ed. 2, p. 17.

6b. The second part of this verse, which is in small type, is after the Septuagint and Vulgate ;—it is not in our present Hebrew text.

#### Psalm xiv.

This and liii. are duplicates, or nearly so. The points of difference are two :—1. The Name in xiv. is Jehovah ('LORD'), in liii. it is Elohim ('God'); 2. the verses 9, 10 have been replaced in liii. by another train of thought. These are the only differences that the two psalms present in the Hebrew.

5. Verses 5, 6, 7 are not in the Hebrew. This insertion appears to have happened in the following manner. St. Paul in Romans iii. reasoning that the prerogative of the Jew did not exempt him from that universal sentence of Scripture which included all under sin, had framed a catena of texts, beginning with Psalm xiv. 2, 3, 4 ; continuing with Psalm v. 9, cxl. 3, x. 7, and after drawing from Proverbs and Isaiah he had closed the series with Psalm xxxvi. 1. Three Psalm verses thus concatenated in the text of the New Testament with Psalm xiv. 2-4 were incorporated with the psalm in some copies of the Septuagint early enough to pass into the Latin of the Vulgate. Coverdale retained the verses with a footnote [\* These thre verses are not in the Hebrue]: in 1539 they are still retained but with a distinction of type: in 1560 they are simply excluded, and the Geneva Bible presents this psalm, verse for verse, as we now have it in the Bible of 1611.

#### Psalm xv.

'Dauid describeth a citizen of Zion.' Such is the summary of this psalm in 1611. J. H. Newman saw in it the sketch of an Israelite indeed, in whom is no guile (*Parochial Sermons*, 'St. Bartholomew'). Bishop Alexander, in the *Bampton Lectures*, described it as a character of stainless chivalry, sans peur et sans reproche.

'This psalm is fitly appointed as one of the Proper Psalms for Ascension Day. Christ entered into the Presence of God, after fulfilling all its requirements in a perfect human life' (Kirkpatrick).

1. No more beautiful example could be chosen of the pressing of ordinary words and associations into the service of spiritual imagery. The simplest worshipper, whose heart is open, takes

the sense of this verse right, instinctively and immediately. As to the words: 'who shall dwell, etc.,' authorities differ, whether the verb should be regarded as a pure and simple Future (Who shall as a future reward be so blessed? *Hengstenberg*)—or as the expression of a moral possibility (*wer darf gasten . . . wohnen*; who is worthy of it? as v. 4 and xxiv. 3 *Hupfeld*). The touching and blending of these two is natural and beautiful, and produces a poetic atmosphere which broadens and softens the outlines of thought with fullness of expression; a blending which is supported in the English version by the effect of the English *shall*, about the meaning of which that very same question might be raised.

4. *He that setteth not by hym selfe.* A fine old English idiom meaning, He that has a modest and humble opinion of himself. Widely differs 1611:—'In whose eies a vile person is contemned.' This is after the Septuagint, Vulgate, and most of the moderns: but there are good authorities who still adhere to this rendering of 1539, which is that of the Jewish commentators.

#### Psalm xvi.

Trust, confidence, and security in God.

Cheyne pronounces this one of the finest church songs. It is like xlix. and lxxxiii. in its spiritual view of life and death. The religious distractions in vv. 4, 5 may possibly point to a paganizing movement under Persian rule, but more likely to the hellenizing faction described in Josephus xii. 5 § 1. The psalmist seems to refer to the Greek custom of libations before and after meals; *Iliad* vii. 480. Compare cxli. 4*b*.

The latter verses are calculated to divide the commentators and test the principles of their exegesis. Some see in them a conscious prophecy, because of Acts ii. 25-31; while others think that the Resurrection of Christ was far beyond the poet's ken, but that his spiritual hopes pointed in that direction and therefore were meet to be fulfilled in a higher manner than he had thought of. Either of these views may claim to be 'Messianic'; but it is only of the former that the term is usually understood.

2. *my goodes are nothyng vnto the.* An obscure clause which was variously rendered in early versions. The Greek (and Vulgate) has: 'Thou hast no need of my goods':—Symmachus 'My good is not without thee,' which was followed by Jerome: 'bene mihi non est sine te.' Calvin: 'My goodness can do Thee no good,' which produced 1611 'my goodness extendeth not to thee.' The last revision (1885) has: 'I have no good beyond thee.'

## Psalm xvii.

An imploring appeal to the righteous judgment of God against overbearing oppressors; with a fixed resolution of eternal hope and trust.

10. *They maynteyne their awne welthinesse.* The traditional rendering, Septuagint, Vulgate, and all English versions till 1540. Then Cranmer followed Jerome—‘They are enclosed in their awne fatt’; and this is retained in 1611 and 1885.

11. *They lye waytinge in oure waye.* This change of the speaker from singular to plural—‘oure’—is among the evidences that the ‘I’ of this and many other psalms does not represent an individual, but the Nation, or rather the Church.

## Psalm xviii.

One of the most generally accepted psalms of David. It is embodied in 2 Samuel xxii. with variations, which Ewald considered important as evidence of the antiquity of the psalm, and as confirming its claim to come from the hand of David. ‘The individual words,’ he also said, ‘have quite a Davidic stamp.’

Even Cheyne allows to this psalm an exceptionally high antiquity in his scale of the Psalter’s growth; but he does not allow that its insertion in 2 Samuel xxii. constitutes evidence that it is from David’s hand. ‘The admission of this poem into the Appendix to “Samuel” only proves that it was conjecturally ascribed to the idealized David not long before the Exile.’

He calls it—‘the earliest psalm, the epic of the Davidic family’; and he thinks (p. 291) that it was written perhaps in Josiah’s reign. Dr. Driver calls it ‘David’s Hymn of Triumph.’ *Introduction to the Literature of the Old Testament*, p. 173.

9, 10. Thus rendered by T. Sternhold :—

The Lord descended from above  
And bow’d the heav’ns most high,  
And underneath his feet he cast  
The darkness of the sky ;  
On cherubs and on cherubims  
Full royally he rode,  
And on the wings of mighty winds  
Came flying all abroad.

10. *cherubins.* Cranmer (1540) the same. The form *cherubin*, which had come to us through the French, was quite naturalized, and there was nothing very strange in the addition of the English sign of plurality to a form so trite. With the rise of Hebrew learning the Hebrew plural *-im* was restored, and the English *-s* nevertheless retained ;—so now we read *cherubims*.

15. *the round worlde*. This expression occurs five times, viz. lxxxix. 12, xciii. 2, xcvi. 10, xcvi. 8. Neither the Hebrew nor the Greek (κύκλος, *oikouμένη*) suggests 'round,' but the Vulgate and Jerome having *orbis terrarum* or *orbis terræ* or simply *orbis*, Coverdale put 'the rounde worlde' in all the places except one, viz. xcvi. 8.

51. *David hys anoynted*. This introduction of the name of David in the last clause of the poem tends to confirm the evidence that it is from the hand of David. The selection of this place for the author's name is well known in later times, e.g. the *Elene* and *Juliana*, in both of which the Runes of Cynewulf's name appear at the close. Also the German epical poets of the Middle Ages put their names at the end, as Wulfram von Eschenbach in his *Parzival*, and Konrad von Würzburg in his *Otto mit dem Barte*. Probably this custom is very ancient.

### Psalm xix.

This psalm is made of two parts, one ancient, and the other of a later time. The poet took an old psalm of the glory of God in Nature akin to viii., and he added to it a Second Part of the glory of God in Revelation, thus setting the one as a counterpart to the other.

The themes are not more different than the tone and manner of their treatment. So different indeed that one might call the first part an old poem, and the second part a new poetic comment. The whole is an exquisite psalm; but it is only the first part that fulfils the modern idea of a lyric poem.

There is a memorable saying recorded of Kant the German philosopher:—'The starry sky above me and the moral law within me are two things that never cease to fill my mind with fresh admiration and reverence.' Here then is material for a lyric poem.

Edgar Allan Poe in his essay on 'The Poetic Principle' enumerates 'a few of the simple elements which induce in the Poet himself the true poetical effect':—and he begins his enumeration with 'the bright orbs which shine in Heaven.'

As the first part is akin to viii., that Psalm of Nature, so the second part claims affinity with cxix. and with the First Psalm, those two psalms in honour of the Law. And if Graetz is right in his interpretation of v. 13, it would seem probable that the Psalm received its present form in that period before the Maccabean Wars, when there was a strong Grecizing party in Israel.

Opening as a lyrical poem it passes by a great but perfectly natural transition into a devout religious meditation, and this it

is that perfects it as a 'Psalm.' This character ripens in the close of the piece, where the poet brings home the train of thought to bear upon his own conduct and conscience. This opens the way to that expansion of thought which is suggested by the use of the psalm on Christmas Day. 'The Revelation of God in Nature, and the Revelation of God in His Word, prepared the way for the crowning Revelation of God in the Incarnation.' Bishop Perowne (quoted by Dr. Kirkpatrick).

1. *handye worcke*. Here it is plain from the very orthography that *handye* was regarded as an adjective. For the original meaning of *handywork*, see *English Philology* § 602.

3. *There is nether speach ner language, but their voyces are herde among them*. 'There is no speech nor language where their voice is not heard' 1611. These two renderings are one in sense, both signifying that the lesson taught by the heavenly bodies is universal, and not confined to any favoured clime. There is however another interpretation, and one that is supported by great names. 'There is no speech, there are no words, their voice is not heard'—as in that of Addison's metrical version 'What tho' no real voice nor sound' etc.

The meaning then would be that the Sun, Moon, and Stars do not really speak but convey their lessons in silence and without audible sound—a meaning which seems, though supported by great names, to be rather superfluous and languid. In order to give it poetical admission we have to put forth a strong effort of the historical imagination, by which we may fetch a glow of admiration for what is now to us but a prosaic truism.

6. *uttemost*. An earlier and purer form than 'uttermost': the Saxon was *ŪTEMA*, and then by addition of one superlative ending to another *ŪTEMÆST*, and then by false analogy it came to be associated with *most*, and hence the form *uttemost* in 1539, which, as if to be more logical, was improved to *utter-most*.

7-15. 'I agree with Delitzsch, against Kautzsch, that the expressions of Psalm xix. 7-15 are too lofty to refer merely to the Decalogue' (Cheyne).

12. *fautes*. This spelling reminds us of a popular pronunciation of the word *fault*. It is one of these features which have in past years, before the rise of philology, suggested the notion that old language was 'incorrect.' But this French form is exactly what the history of the English language would lead us to look for in 1539. After this date Latin gained in general diffusion, and Italian was largely redd in the higher ranks of society, and then a new *l* was given to this word, taken from Italian *falla* and Latin *fallere*, because it had been forgotten that in the form *faute* the *au* represented *al*.

## Psalm xx.

A litany for the king going forth to war. This is one of the most manifestly occasional of all the psalms. The critics are nearly agreed upon this, but they fail to agree in determining the particular occasion of its origin. To De Wette it seemed clearly a supplication for a king going forth at the head of his army, but he thought it impossible to fix the occasion.

Ewald conceives the situation thus : A king is setting out for war against the heathen, and in the previous act of worship the assembled folk bless him in the name of the Lord. The verses 1-5 are sung by the people, verses 6-8 by the priest or prophet or the king himself, and finally in v. 9 the people conclude with a short prayer. Ewald referred it to an early king of Judah, and Asa seemed to him the most probable.

Graetz subjoins that no kings but Hezekiah and Josiah can be thought of, and he settles on Josiah going forth to fight with Pharaoh Necho in B.C. 608.

Delitzsch maintains that it belongs to the time of David and that David is the king spoken of, but he is not the poet. David is setting out to complete the capture of Rabbath, as described in 2 Samuel xi. xii. He points out that xx. xxi. are a pair, the one intercession, the other thanksgiving.

Cheyne once shared the view of Graetz, 'which seemed plausible until I began to apply the comparative method more consistently.' Both the psalms (xx. xxi.) are post-Exilic, and the king must be one of the early Maccabean princes, most probably Simon. These psalms if read in connexion with 1 Macc. xiii. 42-47 seem twice as fresh as before.

2. *strength the.* So, both in Coverdale and 1540 also. Now, 'strengthen.'

3. *accepte thy brent sacrifice.* Here the Genevan is very literal : 'Let him remember all thine offerings, and turne thy burnt offerings into ashes' ; with the marginal note 'In token that they are acceptable vnto him.'

4. *mynde.* 'counsel' 1611 ; and so 1885.

7. 'No other temple song expresses with such ease, beauty, and force, the firmness of their confidence in Jehovah' (Ewald).

## Psalm xxi.

'The last psalm was a litany before the king went forth to battle. This is apparently a Te Deum on his return' (Perowne).

3. *For thou shalt preuente him, etc.* This archaism is familiar in the Collects, e.g. 'that thy grace may alway prevent and follow

us,' and 'Prevent us, O Lord, in all our doings with thy most gracious favour' etc. Good illustrations of this old usage, and especially of the transition from the notion of helping to that of hindering, in *The Bible Word-Book* by Eastwood and Wright, v. 'Prevent.' The Revision of 1885 retains the expression 'For thou preventest him,' but the American Company recorded their preference for 'meetest.'

### Psalm cxii.

A complaint and prayer in sore distress, with a dawn of hope. Dr. Kirkpatrick says this psalm is 'consecrated for us by our Lord's appropriation of it to Himself. His utterance of the opening words of it upon the Cross has been thought with much probability to indicate that the whole psalm was the subject of His meditations during those hours of agony.' It is one of the Proper Psalms for Good Friday.

Inscription. *Vpon the hynde of the dawninge.* The Bible of 1611 retains the Hebrew—'upon Aijelet Shahar.' So also did the Genevan, but with a marginal note: 'Or, the hinde of the morning: and this was the name of some common song.' This explanation, that the words are the first words of a song, and are meant to indicate a Tune, is still the most approved opinion. The Hind of the Morning is understood to be a poetical expression for the first rays of dawn; rays of light being in Semitic metaphor likened to horns, somewhat as in the Greek Epic the Dawn has rosy fingers. But any interpretation of a solitary fragment without more context must be attended with uncertainty.

5. *helped.* So Coverdale and Cranmer too. Geneva has 'delivered,' which 1611 adopted. But in 1662 it is 'holpen.'

7. *and shake ye heade.* *He trusted, etc.* Cranmer (1540) added 'sayinge.'

8. *He trusted in God.* Margin of 1611: 'He rolled *himself* on the LORD.' Kay: 'Roll it on Jehovah.' So also Kirkpatrick, adding: 'The verb is certainly imperative, though the versions all give the perfect tense.' It is said in irony and derision.

30. *and lyue so hardly.* One of many attempts to render an obscure passage. Coverdale had: 'All they that lye in the dust, and lyue so hardly, shall fall downe before him.' Cranmer (1540) has it as now: 'All they that go downe into the dust, shall knele before him, and no man hath quykened hys awne soule.' This change indicates Hebrew studies, and could not have been suggested by Septuagint, Vulgate, or Jerome. 'The text is not improbably corrupt' (Kirkpatrick).



## Psalm cxiii.

The peace of him who confides in Jehovah as his gentle shepherd and bountiful master. The debate between Personal and National reaches its tension in this psalm. It is yielded by Cheyne that this 'lovely' psalm cannot have 'merely a national reference, as some theorists have persuaded themselves.' Reuss was unyielding:—'*Le berger suppose le troupeau, et non une brebis isolée.*' But the argument from analogy is very weak when it is based upon a metaphor.

An evangelical hymn from this psalm by Sir Henry W. Baker, the Editor of *Hymns A. and M.*, is among the most generally appreciated in that collection. The Rev. J. Julian (*Dictionary of Hymnology*, v. 'Baker') says:—'The last audible words which lingered on his dying lips were the third stanza of his exquisite rendering of the 23rd Psalm, "The King of Love my Shepherd is":—

Perverse and foolish oft I strayed,  
But yet in love He sought me,  
And on His shoulder gently laid,  
And home, rejoicing, brought me.'

1. *therefore can I lack nothing.* 'I shall not want,' 1611. The word *lack* had in the mean time suffered depreciation from the use of it as a common interpellation by stall-keepers to passers by: What d'ye lack, what d'ye lack?

We may observe by a comparison of other passages that *lack* is much rarer in the Bible of 1611 than in that of 1539. Thus in Judges xviii. 10; Luke xv. 14:

1539

A place, which doth lacke no thyng  
that is in the worlde.

And when he had spent all, ther  
arose a greate derth in all that lande,  
and he began to lacke.

1611

A place where there is no want of  
any thing, that is in the earth.

And when he had spent all, there  
arose a mighty famine in that land,  
and he beganne to be in want.

4. *thy rodde and thy staffe comforte me.* 'thi wand and thi staf: thai haf confortyd me' (R. Rolle); 'thy staffe and thy shepehoke comforte me' (Coverdale); 'thy rod and thy staff, they comfort me,' 1611. Here we must regard *they*, not as the Personal pronoun, but as a survival of the elder function of the word, *i.e.* as a Demonstrative. See xxvii. 2 note. It would be a good practice, if we followed an example which has been set by some of the Germans, and printed such latent Demonstratives in spaced type. This 'they' is so essential, it is so distinct and emphatic in the Hebrew, Septuagint, Vulgate, and Jerome, that it is strange Coverdale should have overlooked it.

## Psalms xxi.

That this psalm was written for the solemn entrance of the Ark into the newly captured stronghold of Zion (A. P. Stanley, *Jewish Church*, Lect. xxiii.), or into the Temple newly built, is a favourite idea, which has however been strenuously combated.

Some critics (Ewald, Olshausen, Reuss, Graetz, Cheyne) regard the psalm as an arbitrary combination of two fragments, namely 1-6 and 7-10, which have neither original connection nor natural affinity. Others see only an obvious sequence of thought from the meet worshipper to the holy ground; and only such a variation of style as befits that natural transition.

2. *For he hath founded it upon the seas.* The HE is emphatic, *αὐτός, ipse*. 'C'est lui qui l'a fondée sur les mers' (Reuss).

4 and 5. *disceaeue . . . receaeue.* The historical significance of this orthography is explained in my *English Philology* § 184.

## Psalms xxi.

The Elegy of one who deploras his sin and complains of oppression.

It is one of the nine alphabetic psalms, and it had properly 22 verses, according to the number of the Hebrew letters; but through some accident to the text the first distich is imperfect, and it has got merged into one with the second. A like cause has merged two original distichs into the verse which is now our fourth. This reduces the 22 to 20, and in fact our v. 20 begins with the last letter of the Hebrew alphabet. There is yet another verse, v. 21; and this is outside the alphabetic scheme, a circumstance which has been taken as evidence of later addition. In these details the psalm is curiously like xxxiv.

4. *lerne me.* So again v. 8. 'teach me' 1560.

18. *a malicious hate.* This was altered the next year to 'a tyrannous hate,' and so 1662. The Genevan 1560, 'and they hate me with cruel hatred,' is kept in 1611 and 1885. The use of *hate* for 'hatred' is archaic and rare; this is the only example in all our biblical diction. *English Philology* § 324. It occurs however in Shakspeare, *As You Like It*, in a clownish part.

21. *Delyuer Israel, O God, out of all his troubles.* As above explained, this closing verse has been taken by many critics for a later addition to the psalm, but De Wette is against this view.

## Psalms xxi.

The suppliant Psalmist pleads his integrity, that he may not be swept away with the wicked.

It appears as if there were some common danger (Ewald

supposed a pestilence) which threatened an indiscriminate fate. But even while praying for some recognition of innocence, the Psalmist trusts himself to God and already finds hope spring out of confidence.

Inscription. *Afore he was embalmed.* This is from the Septuagint Inscription to xxvii., and it is placed here by mistake of the number; a very natural mistake, as xxvii. is numbered xxvi. in the Greek and Latin, as explained above, p. 256. The Greek is *πρὸ τοῦ χρυσθῆναι*, 'before he was anointed'; for which the Vulgate rendering 'Psalmus David priusquam liniretur' might easily suggest embalming.

12. *My foot standeth right.* This is taken hypothetically by Reuss and Graetz: 'When my foot shall be set on fair ground, then I will, etc.'

### Psalm xxbii.

This, like xix., appears to be a combination of two independent songs, which have been united into one. The first part (1-7) is confident and jubilant; the remainder is in a tone of anxious supplication. This is so contrary to the usual order of transition in the Psalms, that we may well call it, with Delitzsch, a *Hysteron proteron*.

1. *The Lorde is my lyght.* This has been the Motto of the University of Oxford since the Restoration 1660:—DOMINUS ILLUMINATIO MEA.

2. *they stombled.* i.e. they (not I) stumbled and fell. In this place it is not the new Personal pronoun, *they*, but rather *they* the old (and now chiefly provincial) Demonstrative. See xxiii. 4 note.

7. *the oblacion of thanksgeuyng.* In 1611, 'sacrifices of joy [*Heb.* of shouting]'; Vulgate 'hostiam vociferationis.' In 1662, 'an oblacion with great gladness.'

12. *Whan my father and my mother forsake me.* This is not to be understood historically, but to be taken as a proverbial figure for a state of desertion and desolation. There are however some (e.g. Graetz) who see here a trace of domestic faction for religion sake.

### Psalm xxviii.

A cry for help in perilous times (1-6), followed by triumphant thanksgiving (7-10). It has been asked—How are we to understand the relation of the parts in psalms like this, where supplication is followed by thanksgiving? Some expositors (Rosenmüller, Ewald) have supposed that such lyrics were composed or added to after the danger was past. But the tendency now is to see in this the fruit of religious experience in the aggregate body of the

Church, which came to recognize this transition as appropriate to the attitude of supplication. So De Wette, Olshausen.

1. *make the as though*, Coverdale; 'make as though,' 1662. An expression of great interest, because of Luke xxiv. 28, where Tyndale (1526) has 'he made as though he wolde have gone further.' This whole verse is genuine and native English: though perfectly faithful it is not tied to the words of the original. Our 1611 Margin renders the Hebrew minutely: 'be not silent from me: lest if thou be silent from me, etc.'

2. *toward the mercy seate of thy holy temple*. Better than 1611, 'toward the holy oracle [*or*, toward the oracle of thy sanctuary]'—because this word oracle (after Jerome, 'oraculum') seems to have risen from an appearance in the Hebrew word as if it connoted speech; whereas it does connote Sacred Seclusion and Retirement. The Holy of Holies was retired behind the rest of the edifice, and was the shrine of the Mercy-Seat. In this word Graetz sees evidence of Solomon's Temple.

Reuss translates: 'vers le chœur de ton sanctuaire'; Cheyne: 'when I lift up my hands to thy holy chancel.'

10. The two couplets of this verse are severally employed in our Liturgy: the first in the Suffrages next after the Creed:—*Priest*. O Lord, save thy people.

*Answer*. And bless thine inheritance.

where perhaps 'Inheritance' was meant to indicate the Clergy; but in our text, Inheritance is parallel to People.

The second couplet is embodied in the *Te Deum*:—'Govern them, and lift them up for ever': where 'govern' is after the Greek, and means govern with guidance as a shepherd does his sheep. In 'lift them up' we see the figure of the good shepherd carrying the weak in his arms. Plainly expressed in Jerome's 'pasce eos et subleua eos.' Isaiah xl. 11; lxiii. 9.

### Psalm xix.

The Psalm of the seven Thunders (*Der Psalm der sieben Donner*)—so Delitzsch; and this is enough. It was Michaelis who first suggested that in this lyric was pictured the passage of a great thunderstorm which had swept through the length of Palestine, and then had died away into the desert beyond. This idea has been much repeated, being agreeable to the realism of our age. But De Wette delivered his judgment of it in one word—*Geschmacklos!* Insipid! Vivid as the imagery is, the psalm is not of an occasional birth;—but a strong inspired gush of adoration to the God of heaven and earth, the protector of His people. Reuss says that if originality and vigour of thought

joined with rudeness in the execution are tokens of antiquity, this ought to be one of the oldest in the Collection. More than this cannot be said as to date, for we cannot argue anything from the last verse, which is evidently a later addition for the purpose of qualifying for liturgical use a lyric that in its origin had no such intention.

1. (*bring yong rammes vnto the Lorde*) Here again the smaller type and parentheses indicate that the words are not found in the Hebrew, but only in the Greek. It should be noted that the public reader with a book like 1539 before him could omit this insertion, as if it were marginal.

The Hebrew expression had an ambiguous sound between 'sons of the mighty' and 'young rams'; of these, one was probably adopted in the Greek version, and the other put in the margin. But both having got worked into the text, we have here a conflation which is not removeable in England because of the authority of the Annexed Book (1662), but which our American brethren might well have included among their corrections of the Common Prayer Book.

Who then are the persons appealed to? Are they terrestrial princes, or are they angels, or are they abstractions of the powers of nature, and so mythological divinities? The latter is upheld by Cheyne, and before him by Reuss, who deplores our loss of the capacity to measure the sublimity of this conception.

Richard Rolle († 1349) in his old Yorkshire dialect translated thus: 'Bryngis til lord ye godis sonnes; bryngis til lord sunnes of wethirs.' And he explains 'sons of wethers' as sons of the apostles 'that ware ledirs of godis floke.'

8a. *discovereth y<sup>e</sup> thicke bushes*. 'discovereth the forests' 1611. The word 'discover' in its etymological sense of uncovering, opening. I do not understand this of stripping the foliage merely, but rather of the breaches and openings made by the lightning and the wind in the heart of the wood. I shall never forget how I and others were conducted some years ago, after a terrific summer storm, into the midst of a strong compact and well-grown clump of trees on high ground near Bath, and we saw that this plantation, though uninjured in its outer circuit, was largely wrecked in its very centre. When I wrote this note I had hoped that it might have come under the eye of my friend the Rev. T. H. Tooke, who was our leader; but though he is gone, there are others who, if they see this, will remember the amazement of the whole party of visitors.

8b. *euery man*. 'every one' 1611. But in the Margin 'every whit of it,' and this is according to the Hebrew, which means 'All of it, it's all, all belonging to it.' So we have this beautiful sense:

in His temple (viz. the enclosure of earth and sky) every thing whatever saith GLORY! (This has been adopted in the Revision of 1885.) Cf. Dante *Paradiso* xxvii. init.

### Psalm xxx.

A song of thanksgiving for deliverance. From v. 4, it appears that the psalm is liturgical, and that the speaker is Israel.

1. *thou hast set me up*. Rather, thou hast drawn me up, as a bucket out of a well, or a drowning man out of the water: 'for thou hast raised [Or, *drawn*] me up,' 1885. The context indicates that this is a figure; and it presently melts into recovery from sickness. Some have seen in this peculiar expression evidence that the psalm is Jeremiah's (esp. Hitzig). This provokes the contempt of Reuss: 'La manie de l'individualisation a engagé plusieurs commentateurs à voir là Jérémie plongé dans la citerne!'

4. *geue thanks unto him for a remembrance of his holynesse*. 'at the remembrance of his holiness' 1611. But the marginal rendering of 1611 is more verbal: 'to the memorial of his holiness'; which, interpreted in the light of Exodus iii. 15, means 'to His Holy Name.' So 1885, quite simply: 'And give thanks to his holy name [Heb. *memorial*].' The American Old Testament Revision Company presented this among the instances wherein they differed from the English Company: they would prefer it thus: 'to his holy memorial name.'

5b. *heynessee maye endure for a night*. Thus rendered by Dr. Kay: 'At eventide weeping comes to lodge; but at morn all is joy.' Upon which he says: 'The sorrow is but as a wanderer, who has a lodging given him for the night, but must leave next morning. The joy comes to be an abiding inmate.' Coverdale had here a touch of his own: 'heynessee maye well endure for a night.'

### Psalm xxxi.

The Psalmist approacheth God with suppliant confidence, craving help and deliverance—whereupon his prayer is turned to praise. The turning point is in v. 21. Some expound this psalm as if it embodied two distinct situations, the one of danger and terror, the other of accomplished deliverance. Whereas the transition is the same as that which meets us in other psalms; where prayer tranquillizes the soul and delivers the mind from distressing apprehensions. And this is precisely that great characteristic of the Psalms, whereby they rise from the occasion that called them forth, and assume a strain of universal fitness for the consolation of struggling humanity.

9. *rowme*. meaning *space*, as in New Testament it means a

place at table. Thou hast set my feet in a free open unconfined space, thou hast set me at large, at liberty. This original sense of *room* is now obsolete, but the adjective from it, *roomy* spacious, is in full vitality.

15. *ye blasphemy of ye multitude*. 'the slander of many' 1611; 'the defaming of many' 1885, preserving the affinity with Jer. xx. 10. The early usage of the word 'blasphemy' was not closely specialized as now to irreverent speech against God or sacred things, but according to the original sense of *βλασφημία* it included injurious and defamatory language against men. Dr. Murray (*New English Dictionary*) quotes Bishop Hall (d. 1656): 'Blasphemy . . . is a blasting the fame or blaining of another.'

22. *Thou shalt hyde them priuely by thine awne presence from the prouokinges of all men*. Coverdale (1535) had: 'Thou hydest them priuely by thine owne presence from the proude men.' The alteration is after Luther: *Du verbirgst sie heimlich bei dir von jedermanns Trotz*. This last word seems to have suggested 'provokings.'

But the peculiar interest of the passage lies in 'hyde them priuely by thine awne presence,' or as 1611 'in the secret of thy presence.' This appears to mean, not the awe of Thy presence upon the enemy, but the brilliancy too dazzling for them to see through. Like that about the sunlight in Blanco White's sonnet—

Who could have thought such darkness lay concealed  
Within thy beams, O Sun?

Mr. Burgon (Dean of Chichester later) on John viii. 59 cited this in illustration of 'hid himself going through the midst of them'—a thought, which, if fanciful, is certainly beautiful.—Compare Dante, *Purg.* xvii. 53, where speaking of the sun he says—

E per soverchio sua figura vela

in Mr. Shadwell's rendering 'Hiding him in his own excess'; Spenser, 'Hymn of Heavenly Beauty'; Milton, *P. L.* iii. 380.

### Psalm cxxii.

Ever since Luther's time it has been thought probable that this psalm may have sprung from reflection (Maschil) upon that peace with God which David had found by the penitence expressed in Psalm li. So De Wette, Delitzsch, Perowne, Kirkpatrick. Cheyne protests:—'Luther, who loved to call it a Pauline psalm, grouped it with the 51st, and a recent German critic [Orelli], following in the steps of Luther and Delitzsch, ventures on this comment, that "one of the commonest of sins with Oriental despots so shocked David's conscience that he expressed his penitence as

no saint has ever done." I do not yield to Orelli in admiration of this brightest of penitential lyrics. But I cannot, at the bidding of a late and uncritical tradition, convert a David into a Paul.—*Origin of Psalter*, p. 235.

I have classed De Wette with those who follow Luther's interpretation; and indeed he goes so far as to say that if any psalm is Davidic it is this. At the same time he acknowledges that the personal experience of the psalm may be only a poetic guise, assumed for the more effectual inculcating of the duty and the blessedness of penitence. Such was the view of Grotius, who supposed that the lyric may have been composed for an occasion of national confession. This would make it not a personal effusion but a didactic study. So Olshausen, Reuss, Graetz. Anyhow (De Wette proceeds) it is a noble, an invaluable monument of the Hebrew belief in forgiveness. Here we find peace with God through faith. This is one of the psalms in which (as in li.) Judaism draws near to Christianity: religion is not an outward ceremony but an inward power.

It is the second of the seven Penitential Psalms, and it is used in Matins on Ash-Wednesday.

3. *For while I helde my tonge.* i.e. so long as I did not confess my sin. That this is the nature of the silence meant becomes clear in v. 5. See a sermon on this text, in *Village Sermons, preached at Whatley*, by Dean Church (1892), p. 59.

5. *I wyll knowledge.* So also 1540. This was simply a verbal use of the substantive. In the course of the 16th century the verb *to knowledge* became obsolete, and *acknowledge* took its place. In the *New English Dictionary* Dr. Murray does quote *acknowleche* as early as 1481 from Caxton, but the use of it is not general until far on in the 16th century.

7. *the greate water floudes.* i.e. great troubles; they shall not touch him who is at peace with God.

9. *I wyll enfourme the, etc.* Here the speaker is God, apparently.

12 (11). *Be glad, etc.* Graetz severs this verse from xxxii., and makes it the first verse of xxxiii.

### Psalm xxxiii.

This anonymous psalm is the only one after Psalm x. which breaks the continuity of the long Davidic series. And as in the case of ix. x. it has been supposed that they originally formed one psalm, so also here it has been surmised that xxxii. xxxiii. were originally one poem (Venema) or at least that they are twin psalms (Hengstenberg); but Cheyne says:—'Their difference in



form and contents is too marked to justify this view.'—*Origin*, p. 214.

From its transparent diction, its popular quality, and from the developed expression which it gives to the central object of religion, the nature of God, first as the universal God of all, and then as the peculiar God of Israel, this psalm has been judged to be of later date than the psalms with which it is grouped. It has a close relationship with cxlvii. The psalm is quite general, and offers no historical allusion whatever, though commentators have made such out of verses 10 and 15.

3. *synge prayes lustely (unto hym) wyth a good corage.* 'play skilfully with a loud noise' 1611.

7. *layeth vp ye depe in secret.* In 1540 (1662): 'as in a treasure-house.'

10. *the councell of the Heithen.* Graetz regards this as a historical allusion to the adversaries of the building of the Second Temple. The more approved exegesis is that which is thus formulated in the *Speaker's Commentary*:—'The world's history is but a development of the principles which have their abode and origin in God.'

#### PSALM xxxiv.

An alphabetic psalm, near of kin to xxv.: which it matches as prayer is matched by thanksgiving or rather exhortation to be thankful. Both of these psalms are alphabetic, and they have a remarkable peculiarity in common. The *Vau* verse is wanting in both; and in both a supplementary *Pe* verse is added at the end. In both cases the added verse seems to have a liturgical motive. This and the next are the only two psalms that mention 'the angel of Jehovah.'

Dr. Scrivener in *The Cambridge Paragraph Bible* divides this psalm in two parts, as if taking verse 11, 'Come, ye children, and hearken unto me,' for a new start, in which a more didactic tone is assumed. This division is in a manner traditional; it may be seen in the Old Version of Sternhold and Hopkins, which thus begins the Second Part—

Come near to me, my children, and  
Unto my words give ear.

Likewise in the New Version of Tate and Brady the Second Part begins—

Approach, ye piously dispos'd,  
And my instruction hear.

But indeed it hardly amounts to a transition, for the strain is sententious and persuasive from the first, and v. 11 is only a more full-voiced outburst of the ground-tone.

12. *and wolde fayne see good dayes.* A happy and idiomatic rendering of the Hebrew, which literally runs—"loving days to see good." The 1611 has '*and loveth many days, that he may see good.*' Cheyne puts it thus—

Who is the man that delights in life,  
That loves many days, to see good fortune?

### PSALM CXCV.

If this imprecatory psalm be David's, we cannot understand it as directed against Saul, towards whom David, when forced into the position of an enemy, was ever a generous enemy. Rather, we must take it as directed against those who fomented the mad violence of Saul against David. But on the whole Dr. Perowne says: 'The psalm does not seem to me to be David's. In tone and style it is very unlike the poems which we know to be his.'

1. *Pleate.* An elder form of *plead*. This is a very interesting historical word. In the Carovingian period the writs for convening judicial bodies ended with the word *placitum*:—thus, *quia tale est nostrum placitum* = 'for such is our pleasure.' By this haphazard association the juridical assembly so convened was called a *placitum*, and next the business transacted was also called *placitum*, so that this word meant at different times, or in different contexts, court of law, lawsuit, trial, advocacy of causes, and so down to the current ideas of *pleading*, *plea*. In French *placitum* by regular change became *plait*, which afterwards was written *plaid*, whence the verb *plaider* plead. In English of the 14th century we find both *pled* and (rarer) *plet* 'to plead.' Thus in *Piers Plowman*, B. vii. 39—

Men of lawe lest pardoun hadde · that pleteden for mede  
*i.e.* in the distribution of pardon, the lawyers, who pleaded for pelf, got the smallest share of any.

15. *Yee the very abiectes came together agaynst me vnawares, makynge mowes at me, and ceased not.* 'yee ye very lame come together agaynst me vnawarres, makynge mowes at me, and cease not,' Coverdale. Now, 'mouths.' This is an English accommodation. The original expression was the French '*faire la moue*,' to make a wry face.—With the Bishops' Bible another interpretation entered, in the progress of Hebrew learning: 'and er I wyst they rented me a peeces' 1568; 'they did tear me' 1611 (1885), which must be understood of backbiting. Mr. Lowe compares a like use of French *déchirer*.

16. *Wyth the flaters were busy mockers.* Coverdale had 'with the gredy and scornfull ypocrites.' Widely divergent from the Septuagint, the Vulgate, and Jerome. The two former agree in

the rendering which Vulgate thus expresses — ‘subsannaverunt me subsannatione,’ and which appears in the Northern English Psalter (ed. Stevenson, Surtees Society) in this form—

Thai snered me with snering swā,  
Bot gnaisted over me with thaire tethe thā.

25. *we haue ouercome hym.* So Coverdale; as if the Vulgate ‘We have devoured him’ appeared too strong a figure. But it was received into 1540, and is in our present Psalter. The same figure for a crushing victory is found in Lamentations ii. 16.

### Psalm xxxvi.

The contrast here presented between the wickedness of profligate men and the goodness of God is so abrupt as to recall the opening clauses of lii. On account of this abruptness some have supposed that we have here portions of two psalms which have been formed by an editor into one.

3. *to behaue him selfe well.* ‘to behaue hym selfe wysely,’ 1540, as now.

12. *There are they fallen.* There is deictic, local; there, yonder, look and see! To be pronounced with the fullest utterance. If this could be supposed to indicate some recent event, some actual judgment, it would be the spring and motive of the whole psalm. But in that case the psalm would (as Olshausen has observed) show more agitation than it does. It is prophetic; like the kindred and more expanded passage lxiv. 7-10.

### Psalm xxxvii.

This alphabetic psalm deals with the inexhaustible problem how to reconcile the prosperity of the wicked with the providential government of God. (The same theme is developed in xlix. and lxxiii. and in the discourse of Eliphaz in the Book of Job.) The solution here is practical: Be calm, be trustful, be doing good; and, with thrice-echoed admonition, FRET NOT!

Dr. Kirkpatrick points out the relation of this psalm to the Book of Proverbs, especially Proverbs x. 27-32; xxiv. 15 ff. ‘It forms a connecting link between lyric poetry and the proverbial philosophy of the Wise Men.’

5. *Commytte, etc.* Luther’s translation runs thus: ‘Befiehl dem Herren deine Wege und hoffe auf ihn, er wirds wohl machen’—a memorable verse as having been the germ of ‘the most comforting of all the hymns that have resounded on Paulus Gerhardt’s golden lyre,’ namely ‘Befiehl du deine Wege,’ which Gerhardt composed in the form of an acrostic to that verse of Luther’s, in such a way that the first words of the stanzas read

off the verse. The English translations are numerous and may be found in the *Dictionary of Hymnology*, p. 125; but the best known of them is J. Wesley's 'Commit thou all thy griefs.'

7. *Holde the styll in the Lorde, and abyde pacyently vpon him.* The rendering of 1611 has through Mendelssohn's *Elijah* become very familiar to English ears: 'Rest in the LORD, and wait patiently for him.' *greue not.* 'fret not' 1611 (1885).

11. *and shalbe refresshed in moch rest.* 'and haue pleasure in moch rest' Coverdale:—'and shall haue their delite in the multitude of peace' 1560:—'and shall delight themselves in the abundance of peace' 1611:—'and shall be refreshed in the multitude of peace' 1662.

24. *Though he fall, he shall not be cast awaye*: he shall not be hopelessly prostrated; for God will help the righteous man, who is His champion and fights for His cause, or, as the age of chivalry said, His knight. This thought, that God aids the right cause, became thoroughly assimilated to the mind of Western Christendom through the popular romance poetry of the Middle Ages. The source of the idea may reasonably be seen in the whole tone of the continually recited Psalter, and very abundantly in this psalm.

The old heathen idea which was superseded by this practical faith was the supremacy of Fate. One of the aims of the *Beowulf*, the oldest extant romantic poem, is to combat the idea of Fate and put in its place a hope in God. So when Beowulf, in battle with the fiend, is down and at the point of succumbing, he is set up on his feet again by holy and righteous God.

36. *lyke a grene baye tree.* This is kept by 1611, but with the marginal note:—'a green tree that groweth in his own soil,' which 1885 has put into the text: 'like a green tree in its native soil.' One might be curious to know why should the bay tree have been selected by Coverdale? The Septuagint renders:—'I saw the ungodly highly exalted, and elated like the cedars of Libanus.'

### Psalm xxxviii.

This is the third of the Penitential Psalms, and is appointed for Ash-Wednesday Matins. The penitent describes the trouble of his soul under various images, chiefly borrowed from bodily diseases and pains. Not only the opening words but also the whole situation recalls vi. Commentators are divided upon the question whether it is truly a personal complaint, or whether under this figure it is a national elegy.

14. *no reprofes.* i.e. no replies, counter-arguments, refutations:—like a man who has nothing to say for himself. 1885 has in Margin *arguments.*

17. *set in the plage*. 'ready to halt' 1611 (1885); whence John Bunyan took the name of his Mr. Ready-to-halt.

20. *because I folowe the thyng that good is*. This periodic structure is Coverdale's, and kept in 1540, 1662. It is even retained in 1611, but modernized in 1885 to 'the thing that is good.' Of the nature and history of the Periodic sentence I have treated in my *English Prose*, c. ii. ; p. 84 ff.

Psalm xxxix.

This psalm is in Ewald's judgment 'indisputably the most beautiful of all the elegies in the Psalter.' It is full of reminiscences of Job, or what seem to be such, *e.g.* v. 15 (13) with Job x. 20. The frequent question whether it is personal or national is debated here; but even those who most contend for its liturgical destination are willing to allow that it is a genuine product of personal experiences. By a fourfold repetition of the particle *אֵלֵךְ* *ak*, this psalm shares a salient feature of lxii. In 1885 (for the first time in English) it is made conspicuous by the repetition of 'Surely.'

It is one of the two psalms appointed for the Office of the Burial of the Dead.

1. *I sayde*. *i.e.* I resolved, I made this rule with myself, as a guide of my conduct, when my patience was tried by the malice of those around me. We naturally think of Job i. 22 and ii. 10.

2. *as it wer w<sup>t</sup> a bridle*. 'I will keep a muzzle for my mouth' 1611 Margin. The substantive is of one root with the verb used in that precept 'Thou shalt not muzzle the ox' etc. Deut. xxv. 4.

5. *that I may be certyfyed how long I haue to lyue*. This translation arose from following the lead of the obscure Septuagint and Vulgate—'ut sciam quid desit mihi'—which when compelled to take an explicit form can hardly mean any thing else than as 1539. To avoid such a result Luther paraphrased: Aber, Herr, lehre doch mich, dass es ein Ende mit mir haben muss, und mein Leben ein Ziel hat, und ich davon muss. But a closer study of the Hebrew supplied a better corrective, and 1611 has it right: 'that I may knowe how fraile I am'—not however with confidence, but with an alternative 'what time I haue here.' Modern scholars confirm the version of 1611. So 1885: 'Let me know how frail I am.'

11. *by the meanes of thy heuye hand*. 'by ye stroke of thine hand' 1560; 'by the blowe [*Heb.* conflict] of thine hand' 1611. This is perhaps the best translation of a word which occurs but this once in the Hebrew text, and is consequently not free from obscurity. The English word *blow* in the sense of stroke is almost

as rare in our Bible diction, for it has been employed only once besides the present instance, namely in Jer. xiv. 17. It is of doubtful origin and not found before the 15th century, and then first in Scottish and Northern English in the form *blaw*. See *New English Dictionary*. The word is retained in 1885 :—‘I am consumed by the blow [Heb. *conflict*] of thine hand.’

12a. *his bewtye*. ‘his delectable things’ Kay. ‘The word signifieth all that he desireth, as health, force, strength, beautie, and in whatever he hath delite, so that the rod of God taketh away all that is desired in this world.’ Margin of 1560. In 1885 :—‘Thou makest his beauty to consume away like a moth [or, *consumest like a moth his delights*].’

12b. *like as it were a mothe*. ‘fretting a garment’ was in 1540 added exegetically (as it is called, when an explanatory note is embodied in the translation). The effect is to produce a correct paraphrase, as Dr. Kay has pronounced it. The word *fretting* is worth notice. In our day it survives only in a secondary sense—that, namely, of the corroding work of grief or annoyance. But its first sense was simply to eat away, eat up; and this sense still persists in the German *fressen*, which is the same word.

15. *Oh spare me a lytle*. The renewed taste of the pleasures of life after a recovery in advanced age from sickness, or adversity, or misery, is not like any other experience, but has a peculiar quality and savour of its own :—it is without much of the tumult and commotion of earlier happiness, it is less eager, it perceives the world passing by and away behind, it brings fresh encouragement to hope even whilst the certainty of death is growing nearer and clearer. And as we lay our friends in earth, we may utter unreprieved the wish that some brief respite, like a Martinmas summer, may be accorded to us before our own departure. Job x. 20.

Here I cannot refrain from quoting Jerome’s lively rendering : ‘Parce mihi, ut rideam antequam vadam, et non subsistam.’ To this we may trace Bishop Alexander’s version : ‘Forbear awhile from me, that I may smile again.’

### Psalm xl.

In this psalm two parts are arranged in unusual order, viz. a song of thanksgiving at the head and a supplication at the close. Some critics take the psalm as originally one, others as a compiler’s combination of alien fragments. Among those for the unity are De Wette, Ewald, Olshausen, Reuss; for the duality Graetz, Delitzsch, Cheyne, Kirkpatrick.

Those who uphold the unity do not deny that the latter verses are reminiscences, perhaps of xxxv. 4, 26, 27; but they deny that it is indebted to Psalm lxx. Rather does lxx. appear to be borrowed from this, and to offer another illustration of the relations between Book i. and the sequel, like that of xiv. and liii.

3. *a new song.* i.e. a fresh burst of song.

6. *and yet there is no man that ordreth them vnto the.* The English versions all follow the line of 1539, and the most explicit form of this rendering is that of 1560:—‘O Lord my God, thou hast made thy wonderfull workes so many, that none can counte in order to thee thy thoughtes toward vs.’ So 1611 ‘they cannot be reckoned up in order unto thee.’ In same sense 1885, ‘they cannot be set in order unto thee,’ but with the Marg. *there is none to be compared unto thee*; which Dr. Kirkpatrick prefers, thus justifying Luther’s *dir ist nichts gleich*, and Septuagint οὐκ ἔστι τις ὁμοιοθήσεται σοι.

10. *In the volume of the booke it is written of me.* Literally: ‘roll.’ 1611 follows 1539; but 1885 thus: ‘In the roll of the book it is written of [Or, *prescribed to*] me.’ Professor Kirkpatrick prefers: ‘in a roll of a book is it prescribed to me.’ He notes the absence of the Article, as indicating that no particular book was meant, but the fact of the document being written was the point of emphasis. He thinks that the context points to Deuteronomy or the nucleus of it.

17-19. *Let them . . . let them . . . Let them . . . Let all those that seke the, etc.* The variation from them to those is purely English; there is no corresponding difference in the Hebrew. The those of v. 19 interprets the them of the previous verses, and shows that it is not the Personal Pronoun but the old Demonstrative. Therefore it is not to be redd or chanted ‘th’m,’ as too often heard, but as a fully enunciated ‘them.’

18. *fye vpon the, fye vpon the.* In 1560 ‘Aha, aha,’—and this was followed by 1611 with (I suppose) one of the earliest attempts at a note of exclamation: ‘Aha, aha!’

### Psalm xli.

The plea of one who is suffering both in body and in mind. Here the Psalmist is sick, and his ailment is bodily; not figurative only, as in some other psalms, e.g. vi. xxii. xxx. xxxviii. cvii. 17 ff. His bodily suffering is embittered by the malignity of foes, and still more by the moral anguish of a friend’s alienation. Those expositors who are averse to the admission of the personal element are sorely put to it here; even Olshausen, while he calls the psalm liturgical, cannot but admit that it is coloured by the

personal experiences of the Psalmist. The only author I have found to resist this impression is the stubborn Reuss.

6. *he speaketh vanite.* He does not mean what he says, he speaks like a friend when in heart he is a foe. 'The scene outside the house is graphically depicted. We see the associates waiting, eager for news' (Kirkpatrick).

13. This verse is not properly a part of the psalm; it is a doxology appended as a closing piece to the Collection, at a time when this First Book stood by itself.

## THE SECOND BOOK.

The next forty-eight psalms are divided into Books ii. and iii., which close with lxxii. and lxxxix. respectively. These two Books are mostly Elohistic, *i.e.* in the use of the Divine Name they show a preference for the generic Elohim; only four psalms in the two Books being Jehovistic, *i.e.* marked by the use of Jehovah, the particular Name. In some cases this predilection is due not to the author of the psalm, but to a later editor: thus in liii., which is a revised edition of xiv., Jehovah has been changed to Elohim throughout.

There is another important difference, upon which we now enter. In Book i. all the psalms that bear an author's name are attributed to David, whereas we now have groups of psalms by Korah, Asaph, and other Levitical singers. These groups may best be seen by reference to the Table.

### Psalms xlii. xliii.

Evidence both internal and external tends to bring these two psalms into one. Internal evidence—the oneness of theme, the Refrain, and repetitions 'interlaced' (Reuss). Thus 'while they daily say unto me, Where is thy God?' occurs in the middle of the first and at the end of the second Strophe;—'why go I so heavily, while the enemy oppresseth me?' appears in the middle of the second and in the middle of the third Strophe;—the first and third Strophes are remarkably braced together, by the first opening of the theme 'when shall I come to appear before the presence of God?' being hopefully expanded at the close of the third Strophe 'and that I may go unto the altar,' etc.:—External evidence—the absence of Title to xliii. and the fact that the two are found united in many Hebrew manuscripts; Kennicott in last century reported of thirty-seven such, and more examples have come to light since. Accordingly some modern editors reunite them, *e.g.* De Wette, Ewald, Reuss, Cheyne. Of this united



psalm Ewald said: 'In a poetic point of view this psalm is perhaps the finest of all.' He surmized that the author might be king Jechoniah when under Mount Hermon on his way to Babylon as a captive.

The only thing that was new in this hypothesis was the fixing on the person of Jechoniah; for that it had proceeded from some eminent person in that situation had long before been suggested by Paulus, and quoted with approval by De Wette.

Ewald is not singular in his admiration for this psalm: last century Robert Lowth (*Praelect.* xxiii.) called it the most elegant specimen of the Hebrew Elegy; Reuss calls it 'l'un des plus beaux de toute la collection.'

### Psalm xlii.

It is in this fragment that the situation of the poet is perceived, that he is in the high lands at the foot of Libanus near the source of Jordan, where a gazelle may well have crossed his path and given a turn to his musings.

4. *brought them forth unto the house of God.* A fitting phrase to express the act of leading the solemn procession which marched along with measured pace to the sound of music and singing. The *Speaker's Commentary* translates: 'how I preceded them to the house of God': and cites the version of Aquila *προβιβάζων αὐτοῦς*. Reuss translates 'comme je la conduisais en cortège à la maison de Dieu,' and infers that the poet was a priest or other dignified person.

6. *Why art thou so full of heuynes.* This Refrain, three times repeated, expresses resignation and trust in God.

8. *concernyng the land of Jordane, and the litle hyll of Hermonim.* This preposition *concernyng* is unhappy. It is not in 1535, where this word seems to have been eluded: 'therefore I remembre the londe of Jordane.' The hesitation arose from the aspect of the Latin 'memor ero tui de terra Jordanis': where *de* might be either *from* or *concerning*. Neither the Hebrew nor the Greek leaves it doubtful that the former is intended. And this confusion, which is the property of 1539, is the more strange, because both the Wiclif versions are right—

To myself my soul is al disturbid;  
therefore I shal be mynde-ful of thee  
fro the lond of Jordan, and fro  
Ermonyum, the litle hil. The dep-  
nesse depnesse inwardli clepeth; in  
the vois of thi gooteris.

My soule is disturblid at my silf;  
therfor, Lord, Y schal be mynde-ful  
of thee fro the lond of Jordan, and  
fro the lital hil Hermonyim. Depthe  
clepith depthe; in the vois of thi  
wyndows.

The 1611 has: 'therefore will I remember thee from the land of Jordane, and of the Hermonites, from the hill Missar [*Or,*

the little hill].’ The Hebrew plural form Hermonim is literally *The Hermons*, on which the *Speaker’s Commentary* adds:—‘the expression, which occurs nowhere else, probably denotes the mountain ridges which extend in a southerly direction to the east of Jordan. One of the heights may have borne the name Mizar, *i.e.* small.’

9. *because of the noyse of thy water pipes.* ‘at the noyse of thy water-spouts’ 1611; kept by 1885 with [Or, *cataracts*].

#### Psalm xliii.

This is the detached third Strophe of the preceding psalm, with its Refrain.

1. *the ungodly people.* In the Margin of 1611: ‘an unmerciful nation’;—Cheyne: ‘a loveless nation,’ *Origin*, p. 227.

#### Psalm xlib.

The two Levitical collections of the sons of Korah and the sons of Asaph have, as a common characteristic, this remarkable distinction from the other groups, that they contain no confession of sin. The sin of a former generation is acknowledged, and wicked men are spoken of, but as a sort and a class apart from the singer. ‘In regard to the consciousness of innocence,’ says Delitzsch, ‘xliv. is without a parallel.’ It is thought that so peculiar a position cannot have been taken up before the time of Ezra and Nehemiah. An Israelite before the Captivity could not speak as in xliv. Indeed the weight of modern authority places it far later, as may be seen in the Table; and this has been one of the most decisive texts for admitting psalms of the Maccabean period, to which xliv. was already assigned by Calvin and even by patristic commentators. See Cheyne, *Origin*, p. 103.

18-22. ‘All this has befallen us without any unfaithfulness on our part, or any guilt to provoke Thee to plunge us into such depths of misery. If indeed we had forgotten our God and turned to foreign gods, we could not elude the Eye that searcheth hearts:—but so far from this—it is for our very devotion to Thee that we are killed like beasts fit only for slaughter.’

23. *Up Lorde why sleepest thou?* ‘The first express criticism of a psalmist’s idea of God proceeded from John Hyrcanus (B.C. 135-130). With reference to the passage “Awake, why sleepest thou, Jehovah?” he said, “Doth God then sleep? Hath not the Scripture said, Behold the keeper of Israel neither slumbereth nor sleepeth?”—and he forbade the liturgical recitation of those too thrilling, too passionate words.’—Cheyne, *Origin*, p. 286.

## Psalm xlv.

In a collection of spiritual songs this forms an exception, for it is secular, both in theme and in treatment. And yet this is not felt by the worshipper, because it has come to him with the glory of a spiritual transfiguration, which the psalm acquired early (Heb. i. 8, 9). The histories of royal marriages have been ransacked to find out of what marriage this was the Epithalamium, and various have been the results. Cheyne settles upon Ptolemy Philadelphus, B.C. 285-247. The Denish word *fellows* occurs twice in this psalm, and in no other part of the Psalter. In the second place it is altered in 1611 to 'companions.'

1. *My hert is endyting of a good matter.* Coverdale had: 'My hert is dyting of a good matter.' In 1560 the Genevan thus: 'Mine heart will vtter forth a good matter.' The Bible of King James thus: 'My heart is inditing a good matter [*Heb.* boyleth or bubleth vp].'  
The sequence of English forms is historically interesting, viz. *dyting*, *endyting*, *inditing*. The first is the vernacular form of a naturalized word, the second is literary of the French type, and the third literary of the Latin type. The Latinizing tendency ultimately absorbed nearly all the old varieties.

9. *myrre, Aloes and Cassia.* These English spice-names are all identical with the words in the Hebrew; for with these oriental spices their oriental names travelled westward, and they became through Greek and Latin the common property of the European languages.

12. *for he is thy Lorde (God).* The Vulgate has 'quoniam ipse est Dominus Deus tuus,' but the Hebrew is simply 'for he is thy lord,' and so the Greek, and also 1611. But when it is printed 'Lord,' with a capital initial as it is in our current Bibles, the sense of the Vulgate is that which will be taken by the general reader.

## Psalms xlv. xlvii. xlviii.

These three form a series of triumphal hymns celebrating a great deliverance. They are characterized by a remarkable train of coincidences with those prophecies of Isaiah which were called forth by the Assyrian invasion of Judah. The similarities of thought and expression, of allusion and metaphor, are too distinct to be accidental. Isaiah's strong waters of the river ('even the king of Assyria and all his glory,' c. viii.) in desolating flood; the psalmist's waters that rage and swell, and the mountains shaking at the tempest, and then the near contrast of the waters of peace that flow softly:—these and other parallels have been well set forth by Dr. Perowne on xlv.

The close affinity of the two texts is patent ; it may however be questioned which is prior. Delitzsch, who (with Venema and Hengstenberg) refers the three psalms to Jehosaphat's victory over the alliance of Moab, Ammon, and Edom (2 Chronicles xx.), compares more particularly Is. xxxiii., and holds that the prophet copies the psalmist, and that 'Psalm xli. is not an echo but a prelude of Isaiah xxxiii.' Dr. Perowne prefers the great deliverance under Hezekiah :—' I am inclined to think that they all [the three psalms] celebrate the same event, the sudden and miraculous destruction of the army of Sennacherib under the walls of Jerusalem.'

### Psalm xvi.

The most famous of Luther's Hymns, *Ein' feste Burg ist unser Gott*, is founded upon this psalm, and it is a perfect echo of its dauntless and defiant tone. It is not a translation, the same topics are not kept, but it is an evangelical equivalent as a martial hymn for the struggle of the time ; and Heinrich Heine well characterized it as the Marseillaise of the Reformation.

In the *Dictionary of Hymnology* it is printed in its oldest extant form (1531), and the first quatrain is as follows—

Ein feste burg ist unser Gott,  
ein gute wehr und waffen.  
Er hilfft unns frey aus aller not  
die uns ytzt hat betroffen.

In the same place is given a list of forty-five English translations of this hymn, whereof the most faithful and forcible is that by Thomas Carlyle :—'A safe stronghold our God is still.' This translation first appeared in *Fraser's Magazine* (1831) in an essay on 'Luther's Hymn.' It is now included in several collections for congregational use. Carlyle is known to hymnody solely through this translation.

3. *tempest of ye same. Sela.* It has been thought that perhaps in front of this 'Sela' the Refrain has dropped out :—*The Lord of Hosts is with us, the God of Jacob is our refuge.* Hupfeld, Graetz.

4. *ye tabernacles.* 'tabernacle' 1662. The plural is after Jerome 'tabernacula,' and the Hebrew form is also plural. But this is one of the frequent instances in which the formal and grammatical is not the true and faithful translation. Both in Hebrew and in Latin the Plural Number has a dignity-bestowing power which is not shared by the English plural. The change was not made in 1540.

6. Here the version of 1611 reproduces the staccato movement

of the Hebrew, which has two words for each of the four clauses : —‘The heathen raged, the kingdoms were moved : he uttered his voice, the earth melted.’ Kept in 1885.

### Psalm xlvii.

Commentators are not so unanimous in grouping this psalm with its two neighbours, as they are in grouping those two (xlv. and xlviii.) together. A glance at the Table will afford a sufficient notion of the state of criticism on this point. Dr. Perowne however thinks Hupfeld right in calling it ‘a lyrical expansion of the idea prominent in xlv. 10, that Jehovah is high exalted above the nations, and the great King over all the earth.’

9. *for God (which is very hye exalted) doth defende the earth, as it were with a skyldc.* A remarkable departure from 1535, influenced perhaps by v. 13. But in the Hebrew it is ‘shields,’—and shields here mean rulers, as Septuagint took it, and as may also be seen in Hosea iv. 18. Coverdale (1535) had :—‘for God is farre farre hyer exalted, then the mightie lordes of the earth.’ The Genevan :—‘for the shieldes of the world [belong] to God : he is greatly to be exalted.’ In 1611 (1885) :—‘for the shields of the earth *belong* vnto God : hee is greatly exalted.’

### Psalm xlviii.

The third of the series. ‘In the first the overthrow of the enemy is the prominent thought, and in the second the triumph of God’s glory ; in this the Psalmist turns his thoughts to the beauty, security, and splendour of the city of God’ (Canon Cook in the *Speaker’s Commentary*).

2. *The hyll of Sion is a fayre place . . . vpon the north syde lyeth, etc.* Here 1560 :—‘Mount Zion, lying Northwarde, is faire in situation : it is the ioy of the whole earth, and the citie of the great King.’ If Fergusson and Thrupp are right in identifying Zion with the peak now levelled on the north of the Temple Mount, this translation may be substantially correct.

For the passage appears to be simply topographical, and not mythological, as some eminent Germans say, who hold that here we have a parallel to Isaiah xiv. 13, where the king of Babylon’s heathenish boast is exposed :—‘I will exalt my throne above the stars of God, I will sit in the sides of the north’ : a boast which Milton has fitly given to Satan, but which is unfit here, and which we must (with Bunsen) repel from the exegesis of this place. Bunsen’s translation is :

*Schön ragt empor, des ganzen Landes Lust, Zion’s Berg :  
Seine Seite gegen Mitternacht ist die Stadt des grossen Königs.*

This, which seems to me the most suitable rendering, is essentially that of our Psalter of 1539.

Still, critics widely diverse are united in thinking that we have here an allusion to the old Asiatic myth of the sacred mountain of the gods uniting heaven with earth, which was placed in the remote and inaccessible North. But they differ in the extent which they allow to this thought in this place, some making it the chief idea, as if the poet were glorifying Zion by claiming for it equal honours with the mystic mountain of the North. Others (as Delitzsch) admit no more than a reference to the heathen myth as the merest decoration of a topographical feature which is literally described; and with this view he renders: 'the angle of the north.'

The heathen myth is more plainly unfolded in Isaiah xiv. 13, 14, to which passage is probably due its popularity throughout the Middle Ages in association with the pride and fall of the lost angels. See list of references in Skeat's note to *Piers Plowman*, Passus i. 105. And even down to *Paradise Lost* v. 755 ff.—

At length into the limits of the North  
They came; and Satan to his royal seat  
High on a hill, far blazing, as a mount  
Rais'd on a mount, with pyramids and tow'rs  
From diamond quarries hewn, and rocks of gold;  
The palace of great Lucifer . . . .

#### Psalms xlix.

Canon Cook says: 'This psalm contains the most perfect development of Hebrew thought on the deepest problem of existence.'

5a. *Wherefore shulde I feare, etc.* This is the question, the problem, the enigma. This is the parable of the poet, and the pivot of thought throughout the poem. Why should the godly man fear the triumph and the insolence of the ungodly?

5b. *the wyckednesse of my heles.* i.e. the wickedness of those who are at my heels, who pursue me, dog my path, lay snares for me; or as Cheyne: the malice of my foes.

14. This is Cheyne's 'enigma' passage, his palmary psalm-text in Lect. VIII., while discussing the early growth of eschatological doctrine. It furnishes his chief illustration of Persian influence upon Hebrew theology.

18. *he counted himself an happie man.* Literally 'he blessed his soul' 1611 and 1885. Compare Luke xii. 19: 'Soul, thou hast much goods laid up for many years, etc.'

#### Psalms i.

God calls from Zion and convenes the world to public worship, and to instruction in elementary principles. First, the essence of

worship is not in the sacrifice but in the spirit of the sacrificer. Secondly, to be acceptable the heart must be purged and the life amended. Burning indignation against those who think God can be propitiated without repentance and amendment of life. These two principles are severally unfolded and expanded in the two divisions of the psalm, and they are condensed in the varied refrain—like summary maxims to wind up each part, at v. 15 and v. 23.

The mechanism of the poem is a Theophany or personal manifestation of God, and He Himself is the speaker from v. 5, with small and manifest exceptions, to the end.

In the 1879 scheme for amending the Rubrics, this psalm is set for Advent Sunday as a Proper Psalm. This is the best comment, this alone is enough: 'A Psalm for Advent.'

1. *The Lorde euen the most myghtie God hath spoken.* The phrase 'the most mighty God' represents two divine Names (El Elohim) between which a genitival relation is assumed. The Greek has Θεὸς θεῶν, the Vulgate 'Deus Deorum,' but Jerome 'Fortis Deus.' Cheyne retains the Hebrew untranslated: 'El Elohim Jehovah has spoken.'

2. *Out of Syon hath God appeared in perfect bewtye.* The Septuagint and Vulgate say thus:—'Out of Sion is the splendour of His beauty.' But 1611—'Out of Zion, the perfection of beauty, God hath shined.' And so 1885 keeps it; only adding the word 'forth' after 'shined.' The 'beauty' is that of the Sanctuary, rather than of the Person of God. Perhaps the Hebrew order alone would not determine it, were it not for such decisive parallels as xlvi. 2, and Lam. ii. 15.

8. *because they were not allwaye before me.* This turn of the sense was continued in 1560:—'*that haue not bene continually before me*'; but 1611 corrected:—'*to haue bene continually before me*'—if correction it can be called where the result is so equivocal. Perhaps this neutrality served to elude the question whether neglect of service was or was not imputed. It is the exegetical words that have created the difficulty, and the Hebrew makes very good sense without them. It runs somewhat thus:—'It is not for thy sacrifices I will reprove thee, and thy burnt offerings before me continually'; suggesting rather satiety than a reproach for neglect; as in Isaiah i. 11. And so 1885:—'and thy burnt offerings are continually before me.'

23. *to him y<sup>e</sup> ordreth his conuersacion right.* The Hebrew original of this long phrase is remarkable for brevity and singularity. The word for 'conversation' is *way*, and the American Company would have preferred to keep it in 1885. The Margin of 1885 is particularly to be noted: [Or, *And prepareth a way that I may shew him*]. It recalls the τοὺς σωζομένους of Acts ii. 47; and the

well-ordered lives of those who are recorded as witnesses of the infancy of Jesus.

### Psalm li.

A prayer for pardon and a purged conscience. This is the first of a new series of Davidic psalms, which occupies (with three exceptions) the remainder of the Second Book. See the Table. It is the fourth of the seven Penitential Psalms; and it is solemnly recited in the Communion Service on Ash-Wednesday. Sir Philip Sidney called it 'a heavenly psalm of mercy.' Cheyne refers it to the Persian age, and thinks 'the speaker represents the pious kernel of the people of Israel,'—a view which should be borne in mind in reading other remarks of his presently to be quoted. The two last verses do not seem to agree with the tenor of the whole, and they have been judged to be an after addition.

4. *Agaynst the onely haue I sinned.* 'Israel was not, like the Assyrians and Babylonians, an offender against the common rights of nations. Jehovah alone could accuse him.'—Cheyne.

5. *I was shapen in wickednesse, and in synne hath, etc.* Cheyne has observed that if we compare the Psalms as regards the estimate of sin with the Sanskrit and Persian hymns, we see that the Psalms dwell much less on the excuses of sin. They never refer to Satan, and only once do we find such a plea as this verse advances. *Origin of Psalter*, p. 357.

7. *Thou shalt pource me with Isope.* 'O reconcile me with Isope' 1535.

12. *stablish me with thy fre sprcte.* So 1535, after the Vulgate 'et spiritu principali confirma me'—which again is after Septuagint, πνεύματι ἡγεμονικῷ στήριξόν με. Here there can be no doubt that 'free' was used, not in any of its lower senses, as when it is the equivalent of *liber* as opposed to *servus*; or even in the sense of liberal, bounteous in gifts; but (inclusive perhaps of this latter) with special eye to that higher sense of lordly, noble, generous, princely, royal; which is conspicuous in the best medieval usage of the word, and which qualified it to represent *principalis* and ἡγεμονικόν. Keble brought this out well—

With that free Spirit blest,  
Who to the contrite can dispense  
The princely heart of innocence.

14. *Delyuer me from bloud giltynesse.* 'For the old Jerusalem was "full of bloodshed," say the prophets. Isaiah i. 15, Micah iii. 10.'—Cheyne.

18-19. The doubt whether these two verses belong to the



original psalm is very old. For an account of it see Rosenmüller (1803) who quotes Aben Ezra and Venema. If v. 19 does not 'contradict' v. 16, yet the contrast is so great as to disturb the lyrical effect of the whole and cause the reader to doubt whether any poet could have written those two passages under the same circumstances.

The case is thus summed up by Perowne: 'After carefully weighing all that has been urged by Hengstenberg and others in support of the genuineness of these verses, I cannot think that they formed any part of the psalm as originally written.'

### Psalm lii.

A furious invective and denunciation against one who had abused the opportunity of a powerful position to do mischief. He is guilty of lies, and he trusts in his wealth to bear him out. The Inscription states that Doeg's information against David (1 Samuel xxii.) occasioned the psalm. As early as the sixteenth century this statement was called in question by Rudinger, but it still finds acceptance with some moderns as Delitzsch, who however uses an apologetic tone in retaining the tradition. Dr. Perowne, while the spirit of the psalm inclines him to the authorship of David, sees 'no reason for maintaining the accuracy of the Inscription.'

6. *destroye ye for euer.* 'Therefore shal God cleane destroye the' 1535.

### Psalm liii.

Almost a duplicate of xiv., the only systematic change being that the Name prevalent here is God (Elohim), instead of Jehovah, as there. Cheyne says: 'liii. is but a more corrupt form of xiv. (notice the incoherence of v. 6).'

6a. *where no feare was.* Here *fear* is not the emotion, but is used in the ancient sense of FÆR, sudden alarm, shock of danger.

6b. *for God hath broken the bones of him that beseged the: y<sup>e</sup> hast put them to confusion, because God hath despised them.* This is the part of the psalm which differs from xiv. The versions of 1611 and 1885 are substantially at one with our Psalter.

### Psalm lib.

A short hymn divided by Selah; the first part a prayer, the second a vow of thanksgiving.

7. *For he hath deliuered me, etc.* 'The perfects in this verse denote not that the deliverance is already accomplished, but the

confidence of faith that it will be.' Dr. Perowne; and to the same effect Canon Cook and Delitzsch. But Reuss translates as if the vow of thanksgiving were contingent—

Volontiers alors je t'offrirai mes sacrifices,  
Je te louerai, ô Eternel, car tu es bon,  
Quand de toute angoisse tu m'auras délivré,  
Et que je pourrai voir avec joie le sort de mes ennemis.

#### Psalm lv.

A complaint and supplication against enemies, and more particularly against one who was formerly a friend.

8. *the stormy wind*. 'the windy storm' 1611.

11. *disceate and gyle go not out of her stretes*. 'hir stretes,' 1535; but 1662 'their streets'; by a mistaken correction. The only rendering is 'her streets,' *i.e.* the streets of the city. I imagine that the change was made at an early date, while yet the forms 'hir' and 'her' were remembered as signifying 'their.' Chaucer never used 'their,' but always 'hir' or 'her' for the plural possessive of the third person.

#### Psalm lvi.

A cry to God for help, from one who is at the mercy of plotting foes. There is a tone of desolation, as if the poet were surrounded by strangers waiting only to make of him their prey. The Inscription chimes in; referring for the tune to the first words of a song with a very plaintive and lonely air.

Here we may venture to say, with Hitzig and against Reuss, that the speaker is an individual and not a community. He concludes with full trust in God's deliverance.

Inscription. *upon the doue of hym that was domme in a farre countre*. The Genevan 1560: 'concerning the dumme doue in a farre countrey'; with this Marginal note—'Being chased by the furie of his enemies into a strange countrey, he was as a dumme doue, not seeking reuengance.' In 1611 the Hebrew is retained: 'To the chief Musician upon Jonath-elem-rechokim.' In 1885: 'For the Chief Musician; set to Jonath elem rehokim [That is, *The silent dove of them that are afar off*, or, as otherwise read, *The dove of the distant terebinths*].' The Genevan connects it with the theme of the psalm; all the others with the tune it was set to.

2. *o y<sup>u</sup> most hyest*. Here we may briefly note a little step in the progress from the poetical to the logical mind of translators and revisers; Geneva, correcting the illogical pleonasm, wrote: 'O thou most High,' and 1611 followed. Though not here, yet

in another place, the more logical and less emotional phrase has penetrated to C. P. B. See note on lxxiii. 8. In 1885 this supposed title of God has disappeared; it is found to be an adverb merely: 'For they be many that fight *proudly* against me.' That the Hebrew knowledge for this correction was not wanting to the men of 1611, we may pretty safely infer from their correction of lxxiii. 8, a case very like this.

4. *I will prayse God, etc.* In 1611 (1885): 'In God will I praise his word; in God I have put my trust': and not only is this better, but it is the only true rendering, being also substantially that of all the ancient versions. This is the Refrain of the psalm, and 'in God' is the keynote; and its absolute prominence both here and below (verses 10, 11) is required equally by the letter of the text and the spirit of the song. Coverdale, in 1535, was misled by the German.

8a. *flyttinges*. 'wandrings' 1560, 1611; adopted in the American Psalter and in 1885. The verb *flit* is Danish, and modern Danish at *flytte* is to remove things from place to place, to change house. The word is deeply rooted in the northern half of our island. See Jackson, *Shropshire Word-Book* in voce. The nearest words of pure English are *fleet* (adj.), *flecting*.

It occurs once in the Margin of 1611, Jer. xlix. 30, where the text has 'get you far off': but the Margin 'flit greatly.'

8b. *put my teares in thy bottell*. A figure of speech that is found nowhere else. Hupfeld (and after him Perowne) quotes Paul Gerhardt's imitation—

Du zählst wie oft ein Christe wein,  
Und was sein Kummer sei;  
Kein stilles Thränlein ist so klein,  
Du hebst und legst es bei.

12. *Unto ye (O God) wyll I paye my vowes*. A great improvement (retained by 1611, 1885) was made in 1560: 'Thy vowes are upon mee, O God'—with this note:—'Hauing receiued that which I required, I am bounde to pay my vowes of thankesgiuing, as I promised.'

### Psalm lvi.

The likeness of this psalm to lvi. is striking; it opens with the same words; the situation of the speaker is identical; the expression in lvi. 2 'swallow me up' recurs here in v. 3; both psalms have a Refrain; all this, with their contiguity, has naturally suggested that they proceeded from one poet.—The closing verses 8-12 have been reproduced in cviii. 1-5.

Inscription. *To the chaunter—destroye not.* Kay thus:

'To the Precentor. "Destroy not." Michtam of David.' As in lvi., so again here we have (apparently) the indication of a tune by the first words of a popular song. Thus in 1885 :—'For the Chief Musician ; *set to Al-tashheth.*' This Al-tashheth (Destroy not) occurs here in three continuous psalms, and below in lxxv.

9. *I my self will awake ryght early.* This is after the Vulgate and Septuagint. But the talmudic interpretation was 'I will awake the dawn,' and this (a beautiful figure) is adopted by some recent expositors (Graetz). Hengstenberg compares Ovid *Metam.* xi. 597 *vigil ales . . . evocat auroram.* The 1885 Revision gives it in the Margin. Rashi (quoted by Bishop Alexander) said : 'The dawn awakens other things. But David says "I will awake the dawn."'

### Psalm lvi.

Complaint of unrighteous judges, and appeal to God for their ruin. Trust in God shall yet be justified by the triumph of righteousness. This psalm falls into four distinct parts, making a consistent whole. The chief and central members are vv. 3-5 the description of the unrighteous ; and 6-8 the imprecation upon them. These constitute the bulk and body of the psalm. The theme is introduced by two verses of challenge, and closed by two verses of decision and confidence. There is some consent, even between critics otherwise differing, that here the speaker is an Israelite in the midst of heathen.

1. *Are youre myndes set, etc.* Kay thus : 'Do ye indeed utter long-silent justice ?' In 1885 thus : 'Do ye indeed in silence speak righteousness ? [Or, *Is the righteousness ye should speak dumb ?*]' Keble thus—

Will ye maintain indeed  
The scorn'd and smother'd right ?  
At your award, ye mortal seed,  
Shall equity have might ?

Nay, but in heart ye frame  
All evil : in all lands  
Ye weigh, and measure out, and aim  
The rapine of your hands.

2. *Yee, ye ymagin myschefe.* 'Yea, rather yee imagine mischief' 1560. The 'Yea' has been kept all through, down to 1885 ; but the American Company recorded their preference for 'Nay.' The meaning is the same in either case, but with 'Yea' it is expressed with some subtilty, whereas 'Nay' brings it down to the apprehension of the simple.

8. *so let indignacion vexe him.* Or 'so let the storm sweep

them away.' As when in a bivouacking party, before the food is cooked, the whirlwind comes and scatters their victuals and their fuel.

Psalm lii.

A prayer against heathen tyrants by whom the suppliant is oppressed, and upon whom he imprecates an exemplary punishment. There are in this psalm salient and uncommon expressions which might be expected to afford a hold for historic associations. For instance, v. 6 (repeated v. 14), which I quote in Dr. Kay's words:—'They come back at even-tide; they howl like a dog; and prowl about the city.' Such strange and forcible language has led many into historic conjectures. Hebrew tradition chose the occasion when Saul sent emissaries who watched David's house to kill him, 1 Samuel xix. 11; Ewald assigned it to one of the last kings of Judah in the Chaldean war; Hitzig in edition 1 assigned it to Hezekiah besieged in Jerusalem, but in edition 2 he relinquished this theory for one of much later date. Deterred from the historic search, others (De Wette, Reuss) are content to call it simply a national elegy. The Refrain which divides the psalm (v. 9 and 17) is the less conspicuous because the repetition is not exact, but it is made rather more so by a small emendation in v. 9, admitted by critics wide apart, e.g. Hitzig and Perowne. In the words of the latter—

O my strength, for Thee let me wait,  
For God is my high tower.

15. *grudge*. See ii. 1 note.

Psalm li.

A national lament for a great humiliation in war. The psalm embodies an ancient oracle calculated to inspire better hopes. The Inscription is one of those which have more particularly contributed to bring the Hebrew headings into discredit. It refers to a series of victories, whereas the psalm begins with a wail of lamentation. To maintain its validity Delitzsch supposes that the heading is an excerpt from some history of David's career which was illustrated with poetical pieces, like xviii. Cheyne accepts this literary hypothesis, only then it does not follow that a song which the historian embodied had been written by David. Moreover, the heading may have referred only to the ancient fragment (6-9). The whole of the later part (5-12) is repeated in cviii. 6-13.

4a. *a token*. This is a very difficult verse. It is now generally agreed that for 'token' we should read 'banner' as 1611 (1885).

4b. *that they maye triumphe because of the trueth.* Septuagint, Vulgate, and Jerome thus: 'that they may flee from before the bow.' It is evidence for Coverdale's Hebrew studies that he in 1535 changed this and rendered: 'that they maye cast it vp in the trueth,' and in 1539 again as in our text. This became in 1611 'that it may be displayed because of the truth,' and so it is retained in 1885.

7. *Juda is my law geuer.* After Jerome: 'Juda legifer meus.' But Ewald, Hitzig, Delitzsch: 'Judah is my sceptre' (Herrscherstab). As Ephraim, the most powerful tribe, is the helmet of the king, so Judah is the sceptre or ensign of his royalty.

8. *Moab . . . Edom . . . Philystea.* The three most troublesome neighbours of Israel.

9. *the stronge cite.* Many take this for the wonderful rock-built city of Petra; Hengstenberg, Kay, Cheyne.

#### Psalm lxi.

An Israelite living far away from the Holy Land prays—not for return thither, but—for the presence of God with him where he is. Distance does not sever him from God, but rather opens his mind to the higher symbolism of sacred associations. Here Reuss observes:—'Les psaumes ont largement contribué à spiritualiser le langage de l'Ancien Testament, et à préparer celui du Nouveau.' The difficulty of the psalm is to determine what king is prayed for, whether the actual or the ideal king of Israel, or whether the king under whom the author lives.

4. *I will dwell in thy tabernacle for euer.* Better as Kay: 'I would abide'; or perhaps, 'I would be lodged, I would find a home.'

5. *and hast geuen an heritage vnto those y<sup>t</sup> feare thy name.* 'thou hast given *me* the heritage of those that fear thy name' 1611 (1885).

#### Psalm lxii.

Confidence in God, the ONLY rock. The diction is marked by the repetition six times of the particle **אִם** *ak*, which 1885 renders 'only' five times, and the sixth time 'surely.' See note on xxxix.

1. Here the old versions divide the ground with Jerome's. The Vulgate thus: 'Nonne Deo subjecta erit anima mea? Shall not my soul be submissive to God?' Jerome thus: 'Attamen apud Deum silebit anima mea. Surely before God my soul shall keep silence.' And these two renderings stand (substantially) in 1611 (1885), the former in the text, the second in the Margin. For the thought, compare Job xl. 3, 4.

11. It is indeed, as Olshausen has remarked, a surprizing thing that the poet should invoke the affirmation of a Divine oracle twice repeated for so elementary a truth as this—*that power belongeth unto God!*

And seeing that there is another rendering well supported, I do wonder to find no notice of it in 1885. The other version is 'One thing hath God spoken, these two things have I heard.' (So Jerome: *Unum locutus est Deus, duo haec audiui*; and so von Lengerke and Delitzsch.) Then follow two great truths, viz. the Power and the Mercy of God; a statement which was worthy of the instrumentality of an oracle, for it is a combination which elevates the Divine character by contrast with the proneness of human power to tyranny. Compare the passage in Macaulay's *Warren Hastings* which begins thus:—'The master caste, as was natural, broke loose from all restraint; and then was seen what we believe to be the most frightful of all spectacles, the strength of civilization without its mercy.'

#### Psalm lxi.

An Israelite longing after God in a foreign land, with emotions quickened by memories of the Temple worship. The king in v. 12 is like the king in lxi., and open to the same question.

3. *Thus have I looked for thee in holynesse.* *Thus* or *So*, i.e. with so strong a desire, with such a thirst. Here 1560 introduced the idea of making this conjunction a mere adverb antecedent to *as* understood:—'Thus I beholde thee *as* in the Sanctuarie,' which led 1611 into further distortion—'To see thy power and thy glory, so as I have seen thee in the Sanctuary.' Delitzsch has: '*Solchergestalt* hab' ich in Heiligthum dich geschaut'; and after him Kay thus: 'So have I gazed on Thee in the Sanctuary, beholding Thy might and Thy glory': i.e. gazing on Thee with inward eye till all Thy power and glory seemed revealed to my sight. Compare Milton in *Il Penseroso*—

In Service high, and Anthems clear,  
As may with sweetness, through mine ear,  
Dissolve me into extasies,  
And bring all Heav'n before mine eyes.

#### Psalm lxi.

Invocation of the arm of God to blast the conspiracy of skilful and ingenious slanderers.

3. *their arrows.* In v. 7 comes the sudden and swift arrow of God.

5. *They courage them selues.* Popular speech. Now 'encourage,' but 1662 'incourage.' See on xlv. 1.

6. *y<sup>t</sup> they kepe secreete.* This is capable of being taken in the First Person, which makes it more dramatic. Many do so take it, e.g. Kay thus: 'They devise deeds of mischief;—"A subtle device have we matured"; and each man's inward thought and heart is deep.'

#### Psalm lrv.

A Harvest Hymn. So much is safe to say; leaving it quite open, whether it originated in thanksgiving for a fruitful season or in the prospect of such; or whether, thirdly, it is a general hymn of praise in which the glories of autumn figure the manifestation of the goodness of God. Names might be quoted for each of these views. It is a remarkable illustration of the genius of the Hebrew language that in so rich a description Hebraists should not be agreed upon the tenses, so far as to determine whether the time contemplated is past or future! Now this contingency of time-definition, though a defect for purposes of historical or epical narrative, is by no means uncongenial to the Lyric Muse. What in compositions of a different order might be called vagueness or indistinctness, is in the Psalms an element of their universal adaptability.

Nevertheless, for the realistic interpreter the song offers material. Besides the glowing picture of the fruitful field, there is a deep sound of great events and startling tokens, and widespread sensation from east to west. Many have accordingly derived the occasion of this psalm from the destruction of Sennacherib's army, and the great harvest of the next season (Ewald, Delitzsch, Perowne). But Hitzig endeavours to prove that all the indications converge upon the campaign of 198 B.C. in which Antiochus iii. recovered Palestine from Egypt, and brought the Jews again under the Syrian rule, fulfilling their own desires. As a sequel to this victory the Egyptian garrison was driven out of Jerusalem. Hitzig goes so far as to fix the authorship upon the Highpriest, Onias iii. His accumulated argument is surprizingly compact.

2. This verse is the Antiphon to the psalm, when it is used in the Office for the Dead, as it is in most of the Western Liturgies.

8. *thou that makest the out goings of the morning and euenyng to prayse the.* This is the figure called Zeugma, where a governing word embraces in its government two objects, to one only of which it properly belongs. The word 'outgoings' is proper to the idea of the sun coming forth in the morning, but not equally proper for evening. Dean Johnson (*Speaker's Com-*



mentary) says that some impressions of 1611 put a stop after 'morning' to avoid this incongruity. 'So too Zunz and others.'

The meaning commonly attached to this passage is probably that of xix. 1 ff.; but considering what goes before, we may suppose that some momentous event had caused dispersed Israelites to rejoice in all lands. The Genevan has: 'thou shalt make the East and the West to reioyce [*Ebr. The going forth of the morning and of the evening*].'

10. *The ryuer of God.* That is, the rain.

12. *and thy cloudes droppe fatnesse.* In 1535: 'and thy fotesteppes droppe fatnesse,' which was a desertion of the Vulgate (Sept.) 'et campi tui replebuntur ubertate,' for Jerome's 'et vestigia tua rorabunt pinguetudine.' In this Coverdale was doubtless following Luther's Fuss-stapfen.

Noticeable is the introduction of 'clouds' in 1539, esp. as Coverdale himself was probably the reviser. He had meanwhile been to other sources. This (which is traced to Symmachus and the Syro-Hexapla by Graetz) was perhaps intended only as a less metaphorical way of saying the same thing; because ancient men had thought of God as walking upon the clouds.

In 1611 (1885) it is 'paths'; Reuss has *ornières*, i.e. ruts or wheel-tracks, with the thought that the furrows of the corn-lands are the traces of His chariot-wheels, by Whose passage an abundant harvest is assured.

14. This easily calls up an English scene:

Large flocks with fleecy wool adorn  
The cheerful downs; the valleys bring  
A plenteous crop of full-ear'd corn,  
And seem for joy to shout and sing.—*New Version.*

14b. *that they shall laugh and synge.* i.e. the hills and valleys shall laugh and sing. This beautiful and natural burst of poetry is lost in Luther's 'dass man jauchzet und singet.'

### Psalm lvi.

A hymn of thanksgiving for a great deliverance. Whether this deliverance was personal or national or both at once, divides the critics. For the transition between Singular and Plural Number, so frequent in the Psalms, appears here with unusual distinctness; the two standing apart, the Plural in 1-11, and the Singular in 12-18. Ewald judged the second part an older piece (ante-exilic), which the psalmist (post-exilic) had embodied in his composition. Hitzig saw a narrowing down from the universal appeal of his overture to the author's personal experience. This he took so literally as to find data for a sketch

of the poet's career. Others consider the transition to be only a variation of form, the Plural and Singular alike being good as liturgical formulæ. Delitzsch opposing Hitzig yet allows a difference, thinking that the Church speaks in the first part, and the personality of the poet comes forward in the second; 'but that which binds him to offer a sacrifice of thanksgiving is nothing else than what the whole community and he along with it have experienced. It is hardly possible to determine more particularly what this experience was.'

2. *thorow the greatnesse of thy power shall thine enemyes be founde lyers vnto the.* 'Shall thine enemies submit themselves unto thee [*Or*, yield feigned obedience. *Heb. lie*].' 1611 (1885).

6. *and soch as will not beleue, shall not be able to exalte themselves.* 'let not the rebellious exalt themselves' 1611 (1885).

10. *Thou broughtest . . . and layed.* This grammatical incongruity rose from an oversight in the 1539 revision of 1535: 'Thou hast brought vs in to captiuite, and layed trouble vpon oure loynes.' The 1539 reviser having altered the tense of the first member, let the second pass unobserved. It also passed uncorrected in the revision of 1540. The Genevan (1560) retained the frame of Coverdale's structure: 'Thou hast brought vs into the snare, and laid a straite chaine vpon our loines.'

How best to spell the Second Person Singular Preterite of the verb to *lay* has been questioned. Our Bibles have *laidst*, the C. P. Books have *laidest*, though 1662 has *laidst*. Probably *laidest* was introduced for the musical rhythm. The Revisers of 1885 have *layedst*.

13. *incense of rammes.* What is incense of rams? Graetz refuses to translate the word at all, so strange does it appear to him. He keeps the untranslated Hebrew word thus 'weihrauch von Elim,' incense of Elim, and thinks it must be the name of a place, perhaps Ailat on the Red Sea, where was an emporium for spices and other Arabian wares.

#### Psalm lxxii.

'The world's Harvest-home; sung on the completion (v. 6) of a bounteous harvest' (Kay). Canon Cook expresses the general opinion when he says that this psalm was 'evidently composed for liturgical use.' Out of thanksgiving for earthly blessings springs the anticipation of the spiritual harvest, and so the psalm has two benign aspects, in one of which it figures in the Marriage Service as alternative to cxxviii., and its spiritual aspect is more particularly suggested in Evensong, where it is alternative to the Song of Simeon. Its present use is probably identical with its original design, namely as a standard canticle

to celebrate God's constant gifts in nature, and to kindle hope of His greater gifts in store.

1. *and shewe vs the lyght of his countenance.* This beautiful phrase out of the devout soul of our most poetical age, was but suggested by the Latin 'illuminet vultum suum super nos.' It has been superseded by the more literal 'and cause his face to shine upon us [*Heb.* with us].' 1611 (1885).

6. *Then shall the erth bring furth hir increase.* Strange that both 1539 and 1611 render this as Future, though the Septuagint and the Vulgate and Jerome are in agreement to treat it as Preterite, and so Dr. Kay—

The earth has yielded her produce,  
God, our God, will bless us.

So also 1885: 'The earth hath yielded her increase.' This is another illustration of the indistinctness of tense in Hebrew.

### Psalm lxxiii.

A triumphal Ode of the mighty works of God for His people, with far-reaching anticipations of greater consequence. Perhaps this is the psalm that, by general suffrage, would be pronounced the grandest piece in the whole Psalter. 'There is no greater ode in Hebrew literature' (Cheyne, *Origin*, p. 113). It has the lyric power of kindling strong enthusiasm, while it communicates to the logical mind little definite information. About its religious force there is unanimity; but in the historical exegesis a great division of opinion. And in this respect it is typical of the whole Psalter; being quicker to kindle religious emotion than to satisfy intellectual curiosity. It contains no less than thirteen words which are found nowhere else, and this may serve as a token of its obscurity in details.

This is one of the Proper Psalms for Whitsunday; especially because of verse 18. The American Episcopal Church has a Whitsunday Anthem taken mostly from this Psalm, with four verses of the Second Psalm as a Prologue.

1. *Let God aryse, and let, etc.* So 1611 (1885), Bunsen, Reuss, Delitzsch, Kay, Cheyne. The Genevan (1560) thus: 'God will arise, and his enemies shall be scattered: they also that hate him, shall flee before him.' So Olshausen, Graetz.

Others render 'When God ariseth, His enemies are dispersed' (Ewald, Hitzig), to which Olshausen objects as making it a general statement and weakening the impression. With a variation in the Mood of the verb, it is the formula prescribed in Numbers x. 35 to be used when the Ark was setting forth,

and hence some commentators have inferred that this psalm was occasioned by an actual departure or return of the Ark.

4. *magnifye hym that rydeth vpon the heauens.* 'cast up a high way for him that rideth through the deserts,' 1885.

8. *euen as Sinai also was moued.* 'even Sinai itself was moved,' 1611; 'even yon Sinai trembled,' 1885. Here we may notice the first introduction of the adjectival Demonstrative *yon* (German *jener*) into Bible English. The Bible of 1611 has *yonder* as an adverb of place repeatedly, e.g. 'I and the lad will go yonder' Gen. xxii. 5. But it is never adjectivally used except in those adverbial phrases 'on yonder side' and 'to yonder place.' The adjectival use of *yon* might have once seemed remote from the dignity of Scripture and merely rustic, as when a Yorkshireman says 'Bring me yon spade!' This is a little instalment of the restitution coming to the mother tongue—a faculty and a beauty rescued from neglect. It occurs several times in Shakespeare, as in *Hamlet* i. i. 167—

But look ! the morn, in russet mantle clad,  
Walks o'er the dew of yon high eastern hill !

9. *sendedst a gracyous rayne.* This beautiful expression may have been suggested by Septuagint βροχὴν ἐκούσιον, a willing rain, spontaneous and generous. The Genevan (1560) kept 'gracious'; but 1611 (1885) 'a plentiful rain.'

11. *greate was the company of the preachers.* The word here rendered 'preachers' is in Hebrew feminine; hence Jerome: 'Domine dabis sermonem annuntiatricibus.' The sense seems to be this—the Lord (by giving success) gave a theme of song, and the women-singers were a great host. So Bunsen—

Der Herr verlieh Siegesgesang :  
Der Freudenbotinnen war eine grosse Schaar,

and then, in the next three verses, follows a snatch of the old lay.

21. *the hearie scalpe of soch one.* They who associate this psalm with the conflict between Josiah and Necho discover in this phrase the odious personality of Pharaoh with his ostentatious head-gear upon his shaven crown.

27. This verse seems to sketch the Map of Palestine as we know it in the New Testament: the two southern tribes of Judea and the two northern tribes of Galilee; and the land between these groups unmentioned, 'for the Jews have no dealings with the Samaritans.'

30. In the year 1649 William Prynne used the beginning and end of this verse as a motto to his published Speech against the policy of the Army. He quoted the 1611 version:—'Rebuke the

company of spearmen: scatter thou the people that delight in war.'

31a. *the Prynces.* The Hebrew word here (*chashmannim*) is one of the thirteen that occur in this psalm only. It is interpreted to mean the fat, the great, the wealthy, and it is thought to be the same word with the family designation of the 'Hasmonean' or 'Asmonean' dynasty.

31b. *the Moryans land.* This is after Luther's rendering Morenland: the Hebrew is Cush, *i.e.* Ethiopia.

### Psalm lxi.

The Elegy of one whose affections are centered in Zion. Next to xxii. this is the psalm that is oftenest quoted in N. T.

21. *The rebuke hath broken my herte.* Now: 'Thy rebuke'—by an arbitrary or accidental alteration. There is no ground for the change. 'Rebuke hath broken mine heart' 1560:—'Reproach hath broken mine heart' 1611 (1885). 'Reproach hath broken my heart, and I am very sick' Kay.

23. 'Now follow the most painful imprecations. Lest we misapprehend such passages (*e.g.* cix.) we should consider them as aimed at national foes, against whom every extremity was lawful to the Jew, on the ground that they were the enemies of God. A religion so closely identified with its nation as the Jewish religion was, cannot but breed such sentiments. It was the pure and humane religion of Christ that first broke down these national barriers and enjoined love to all mankind' (De Wette).

### Psalm lxi.

This psalm is but a fragment of Psalm xl., namely verses 16-21. Hengstenberg regarded lxix. lxx. lxxi. as a Trilogy.

### Psalm lxxi.

With this psalm the original Davidic Psalter ended, as there is reason to believe that lxxii. is a later accretion. The place of lxxi. in the Old Book seems, from its standpoint of old age, to be as appropriate to the close of a collection as iii. iv., with their matutinal sound, are to the beginning.

With the exercise of a little selection, this psalm makes an appropriate and beautiful reading for the visitation of the aged.

In the service for the Visitation of the Sick, this psalm is followed by its ancient Antiphon 'O Saviour of the world' etc.

1. *rydde me, and delyuer me.* A noble and idiomatic phrase,

which was lost in subsequent revisions, but which ultimately reappeared, at cxliv. 11, in the Bible of 1611.

13. *for I knowe no ende therof.* R. Rolle: 'Quoniam non cognovi literaturam; ffor .i. not knew lettyreure'; which he thus explains: 'for .i. held all vnworthi to know God, that has ioy of the lettire.'

### Psalm lxxii.

A Coronation Ode. The dominant note of the psalm is righteousness, bringing peace and plenty and willing homage universal, and a memorial never to fade. But what king is the subject? The mention of Solomon in the Inscription may have meant either that he was the subject (so the Septuagint and De Wette) or that he was the author, as the Hebrew seems to require, and as Delitzsch accepts it. But the Inscription is probably a late annotation due to a reminiscence of Solomon's reign that colours the psalm. Other princes have been thought of, Hezekiah, Darius (B.C. 520), Judas the Maccabee.

Hitzig suggested that this king must be a foreigner, and he argued that it was Ptolemy Philadelphus; a view adopted by Reuss and with some little demur by Olshausen; and expanded by Cheyne, with much illustration. He was a prince who deserved a Hebrew poet's encomium. He not only continued to the Jews the privileges granted by his father, but he is said to have redeemed at his own cost a multitude of Jewish captives. The accession of Philadelphus, in his father's life-time, took place B.C. 285. Theocritus described his conquests in terms that harmonize with vv. 8-11.

Ewald had pointed out how promising the association of Israelites with Greeks seemed to be under the Ptolemies. This illusion was roughly dispelled by the frantic Antiochus; but as yet there appeared no reason why a king of Hellenic stock must needs be excluded from the ideal of a Hebrew poet. Long afterwards Philo, the Jewish philosopher of Alexandria, could say of Ptolemy Philadelphus:—'He was, in all virtues which can be displayed in government, the most excellent sovereign not only of all those of his time, but of all those that ever lived. . . . All the other Ptolemies put together scarcely did as many glorious and praiseworthy actions as this one king did by himself, being, as it were, the leader of the herd, and in a manner the head of all the kings.'

Cheyne urges that this hypothesis has at least a representative value; for some foreign king like Philadelphus is most probably the hero of the psalm. As an expression of early Jewish catholicity, and with its 'tone of large magnificence,' this psalm delights the

ear, suggests the widest applications, and forms no unworthy close of the Second Book of the Psalter.

4. *He shall kepe y<sup>e</sup> symple folke by their ryght.* A beautiful easy and natural English phrase for the literal, 'He shall judge the poor of the people' 1611 (1885). This is not properly English, because the word 'judge' does not idiomatically carry the sense intended; namely, that he shall cause the rights of the poor to be respected, and maintain the right of those who are too poor to purchase friends.

COLOPHON. *Here ende the prayers of Dauid the sonne of Isai.* Carpzov (1721) first noticed the critical import of this colophon. With Cheyne it is the starting-point of inquiry into the origin of the Psalter. 'It shows convincingly that the Psalter as we have it was preceded by one or more minor Psalters.' Nay more, this colophon must originally have been appended to a collection of psalms 'of David.' But if so, how comes it that it is now attached to a psalm headed 'of Solomon'?

This difficulty is ingeniously met by reference to the prophecy in Jeremiah l-li., which has a colophon that is now misplaced at li. 64, whereas its true place is manifestly li. 58. If in transmission a colophon could get dislocated there, why not here? The case may be similar, and this colophon probably stands in this place by a clerical error, which ensued when lxxii. had been added to the Davidic hymn-book. 'The colophon is therefore a witness to the gradual enlargement of small psalm-collections.' *Origin of Psalter*, p. 7.

## THE THIRD BOOK.

### Psalm lxxiii.

A didactic poem on the relative fortunes of the impious and the godly. It makes a third to xxxvii. and xlix., but it has this peculiar characteristic of its own, that here the psalmist finds, even within the field of human experience, a solution for the difficult problem. For all practical purposes, faith had settled the question already, but now faith finds a support even in the visible evidences of God's moral government.

1. *Truly God is louynge.* 'Yet' 1611 margin. It is the particle **¶** already noticed in xxxix. and lxii.; other renderings are *surely*, *nevertheless*, *notwithstanding*. Some adversative conjunction it should be, implying a previous train of thought, and some great misgiving which had just been overcome, when the psalm abruptly opens. 'Nay, after all, God IS good,' etc.

The struggle is over, and the psalm now appears, as the narrative of one who had emerged from a dark crisis. This **¶** occurs like a keynote three times in the psalm, introducing paragraphs, and in 1885 (for the first time) it is uniformly rendered 'Surely.' The 'Yet' of 1611 Margin is from 1560 (Genevan), where is a sidenote beginning thus:—'As it were between hope and despaire he brasteth foorth into this affection, being assured, etc.'

2. *my fete were almost gone, my treadynges had well nye slypte.* A very fine light is reflected on this from a critique on *Hamlet* which forms part of J. B. Mozley's Essay on 'The Book of Job.' The mind of the Danish prince had been staggered by the discovery of the deep injustice of that order of things which we call the world; from being powerful and practical it had become dreamy and vacillating, and that had happened to him which the psalmist with difficulty escaped. But read the Essay itself.

3. *greued.* 'envious' 1611 (1885); as if he had been tempted with a desire to be like them.

8. *theyr talkynge is agaynst the most hiest.* 'against the most High' 1662. See note on lvi. 2. 'they speak loftily' 1611 (1885). The Welsh Common Prayer Book has followed 1611:—'yn dywedyd yn uchel.' Jerome's own version has 'de excelso loquentes'—a sort of anticipation of the happy French formula 'd'en haut.' This rendering of Jerome's is perpetuated in 1885 Margin [Or, *from on high*].

10a. *Therefore fall the people vnto them.* Their adherents multiply with a widening apostasy, and there is a rage for those advantages which men admire in the prosperous and arrogant. The cast of phrase in 1539 is idiomatic, and admirably interpretative, but there is one important trait lost:—it should be 'His people,' i.e. God's people, they fall away to the other camp; the temptation is too strong for many of them. The verbal rendering is: 'Therefore his people return hither' 1611 (1885).

10b. *and there out sucke they no small aduantage.* So 1535. A very interesting rendering, because it is one that cannot be traced in the Greek or Latin versions, and that could not have been discovered but in the Hebrew alone. And although it does not seem likely to prevail, yet it is a well-recognized interpretation and even preferred by some scholars of name. The literal rendering is seen in (1611) 1885: 'and waters of a full *cup* are wrung out [Or, *drained*] by them,' where the American Company would reject 'wrung out' and put 'drained' in the text. Meaning that the people revel in abundance when they have joined the ranks of the impious. This is the reward of their apostasy. The other view, that of our text, is that the impious seducers by the



falling of the people to them gain huge access of prosperity. They drink up the people like water. 'So Sachs and von Lengerke.'

11f. *Tush . . . possession.* The reasoning whereby the apostates justify themselves.

18. Some shocking event which had recently happened and which was received as an illustration of God's moral government.

### Psalm lxxv.

An earnest supplication, with appeal to the Covenant, that God would hasten to deliver His people from foes who desecrate the Temple, and destroy other places of sacred assembly. A psalm of great mark for historical criticism. The chief debate has been whether the desecration is that by the Chaldees B. C. 588, or that by Antiochus Epiphanes B. C. 167.

A third hypothesis was started by Ewald, that it referred to the violent intrusion of Bagōses the Persian general about B. C. 380, as related by Josephus *Arch.* xi. 7. But the historic poverty of this epoch is of itself enough to exclude it. It is urged that the moment which could produce this psalm must have left fuller records behind it.

Turning then to the two long-established antagonistic theories, it is instructive to note that whereas De Wette in edition 1 assigned it to the Maccabæan period, he recoiled in edition 2, and assigned it to B. C. 588, but he did it with the ill grace of a divided mind. His first decision was guided by the direct evidence of the text; his second by a theory that the Old Testament Canon was closed by Ezra, and therefore there could be no Maccabæan psalms!

But there are expressions in the psalm which agree most naturally with the Maccabæan theory, and there is one passage (in v. 10, 'there is not one prophet more') which, while it cannot without violence be reconciled with B. C. 588, corresponds in a striking manner with an abiding and well-evidenced sentiment of the Maccabæan age, and indeed of the whole period after Nehemiah's time. Compare 1 Macc. iv. 46, ix. 27, xiv. 41; Song of Three Children, 15.

In v. 9 (see note there) the Synagogues are mentioned, which only came into existence after the Restoration.

On this question it is perhaps enough to say that even Delitzsch, after weighing the evidence carefully, decides for the Maccabæan theory, and his words are remarkable enough to deserve quotation:

'We have from the first held ourselves free to recognize a few Maccabæan insertions in the Psalter. And now since everything

in both psalms [lxxiii, lxxiv.] fits in with the Maccabaeian period, whereas in the Chaldean theory the scientific conscience gets into manifold embarrassment, we yield to the force of the impression, and base both psalms upon the situation of the Jewish people under Antiochus and Demetrius. Their drift coincides with the prayer of Judas Maccabaeus in 2 Macc. viii. 1-4.'

7. *w<sup>t</sup> axes and hammers.* Vulgate 'in securi et ascia'; Richard Rolle 'in brade axe and twybile.'

9. *all the houses of God in the lande.* Many are the devices of expositors to avoid recognizing in these words the Synagogues. The sturdy honest De Wette, who sorely wanted to escape them, could not accept the device of Gesenius that it meant the numerous buildings of the Temple, or the Temple itself by a use of the Hebrew *pluralis majestatis*. This might do (he said) if there were not a double prohibition in 'all' preceding the plural substantive, and 'in the land' following it up.

### Psalm lxxv.

God is praised for His judgments upon arrogant sinners. After the dejection of lxxiv. follow two psalms of triumph. That this psalm springs out of some great occasion, has been felt by critics otherwise disunited. Some associate it with lxxvi., which in the Septuagint is referred *πρὸς τὸν Ἀσσύριον*, i.e. to the wreck of the Assyrian power under Sennacherib, and so it is assigned to the reign of Hezekiah by those critics who keep aloof from Maccabaeian times. Hitzig makes it a song of triumph by Judas Maccabaeus, after his overthrow of Apollonius, 1 Macc. iii. 10 ff. and in v. 12 he hears the voice of Judas as he brandishes the captured sword of the fallen Apollonius.

3. *When I receaue the congregacion.* The word here rendered *congregation* means 'set time' 1885; and the whole passage has undergone transformation in the hands of modern scholars. The following is from Cheyne's version (1884)—

'(God speaketh.)

For "I will seize the appointed time;  
I myself will judge in equity.  
The earth and all its inhabitants melt with fear;  
I myself adjust the pillars of it.  
I say unto the boasters, Be not so boastful,  
And to the ungodly, Do not exalt your horn;  
Do not exalt your horn toward heaven,  
Nor speak arrogantly with a stiff neck."

### Psalm lxxvi.

Among the most general convictions of the older commentators may be reckoned the opinion that this psalm celebrates the

miraculous deliverance of Jerusalem from the Assyrians under Sennacherib. It is a point on which ancient and modern views largely coincide. Some manuscripts of the Septuagint have a heading to that effect; it was also affirmed by the old Jewish interpreters, Raschi and Kimchi. This view still finds supporters, but, as the Table shows, it does not hold the ground undisputed.

4. *Thou art of more honour and myght, etc.* For examining this difficult verse the 1885 Revision affords the best starting-point, because it gives a simple rendering of the Hebrew text as it now stands. 'Glorious art thou and excellent, from the mountains of prey.' The comparison ('more'), which appears in 1539 and 1611, arises out of the Hebrew idiom which uses the preposition 'from' in comparisons. But if with the Revisers we put this aside, we have the familiar thought, that Jehovah was glorious from the mountains or hills, and we naturally think of the hills of Jerusalem. The only difficulty is caused by the phrase 'mountains of prey,' a phrase which baffles the commentators. Here it becomes important to observe that the versification is defective, and that the text is probably corrupt. When now we find that the Septuagint has a different sense and an admirable one—'Thou shinest forth gloriously from the eternal hills,' we are inclined (with Reuss) to adopt it.

#### PSALM LXXVII.

Great dejection relieved by hope which springs forth out of meditation on the great deliverances of the past. Coming after two songs of triumph, this psalm continues the tone of lxxiv.

Four of these next five psalms, viz. lxxvii. lxxviii. lxxx. lxxxi., make mention of the name of Joseph, and these four are by Cheyne called 'Joseph-psalms.' The name of the hero of the north is here a symbolic archaizing expression for the northern tribes, and it indicates the thought that Judah is not all Israel. These four psalms are accordingly pronounced to be 'a fine monument of the Pan-Israelitish sentiment of the Persian period.' This is one of those bright suggestions which may well have attractions for the reader. But even the author himself is a little uneasy about lxxviii.: it certainly requires some management of one's mind to read it as an *eirenicon*.

2. *my sore ranne.* This 'singular rendering,' as Dr. Perowne calls it, is interesting, as evidence of the excessive respect accorded in the early days of Hebrew learning to Rabbinical comments. The Hebrew word is not 'sore' but 'hand,' and as the Rabbis could not reconcile 'hand' with a verb signifying to be poured out or run like water, they made *my hand* to mean the hand or *blow* that has fallen upon me, and so plague, sore, etc. In 1611

'sore' was kept, but with Margin [Heb. *my hand*]. Hengstenberg explained: 'The stretched-out, weak, and powerless hand, conveys a picture of the relaxation of the whole body.' Elsewhere we have 'the hands that hang down and the feeble knees' as a picture of weakness. So W. Cowper in his piece 'To Mary'—

Partakers of thy sad decline,  
Thy hands their little force resign.

But later critics understand it to mean extended in prayer, and so 1885: 'My hand was stretched out in the night, and slacked not.'

4. *Thou holdest myne eyes wakyng*. For consolation I think upon the wonders of God's Hand in ancient times, and I solace the wakeful hours by meditating a Hymn (namely this very psalm).

### Psalms lxxviii.

A retrospect of Israel's unfaithfulness towards God. This is the first of those historical psalms in which the early records of the nation are recited for the practical admonition of the living generation. The moral of this didactic poem seems to be that the position of David and Judah was built upon the rejection of Ephraim and Shiloh. This lesson is exhibited in three different aspects, vv. 10, 61, 68.

2. *parable . . . hard sentences of olde*. The following retrospective sketch of old times is a 'parable,' because the poet's motive is not historical but didactic,—his design was to convey lessons bearing on the time then present, and to employ history as allegory. In this light even narrative clauses would assume the character of 'hard sentences' or (as 1611 and 1885) 'dark sayings,' because more is meant than meets the ear; because they require to be interpreted by the wisdom and insight of hearers. This preliminary advertisement occurs seasonably here, in the overture of the first of the historic psalms, and it affords a key to the interpretation of the whole group.

In Matthew xiii. 35 this verse is quoted as 'spoken by the prophet,' an expression which has drawn ingenious comments from those who are jealous for the honour of inspiration. But Jerome, with a noble simplicity, merely observes that the Evangelist made a mistake. Infallibility of literary reference did not enter into his idea of the sanctity of inspiration.

10. *Lyke as the chyldren of Ephraim, etc.* This is only to be understood figuratively, and the explanation follows in the next verse.

24. *So he commaunded*. 'So' after 1535. The conjunction

ought clearly to be of an adversative kind; 1611 has *though*, and Kay has *yet*; so also has 1885.

25. *foode from heauen*. 'of the corne of heauen' 1611 (1885).

57. *So they tempted*. An unfortunate conjunction, and almost more inconvenient than the *so* of which we complain above, v. 24. And more unaccountable; for Coverdale in 1535 had: 'For all this they tempted.' In 1611 (1885): 'yet they tempted.' Conjunctions had not explicitly developed in Hebrew as they have in modern languages; many *nuances* are covered by the Hebrew *and*; the discrimination is left to the reader.

### Psalm lxxix.

This is the counterpart of lxxiv. In that psalm the destruction of the Temple is in progress: here it is complete. Even Delitzsch can discover no pre-Maccabaeon historical situation corresponding to the complaints of this psalm. Verses 6, 7 are borrowed from Jeremiah x. 25; and in this instance Delitzsch, contrary to wont, admits the priority of the prophet. The best comment on this psalm is 1 Macc. i. and ii.

The quotation of this psalm (vv. 2 and 3) in 1 Macc. vii. 16, 17 has been thought to make against the idea that the psalm could have owed its existence to the events there recorded. This difficulty has been aggravated by the assertion that the psalm is not only quoted, but is quoted as Scripture. This if certain would be very noticeable indeed, but it is by no means clear; for the quotation is introduced thus: 'according to the words which he wrote' (κατὰ τὸν λόγον ὃν ἔγραψε), where 'he' may very well point to the reputed author. But be this as it may, the First Book of the Maccabees was not composed until the end of the century, *i.e.* 60 or 70 years later than the events, and this fact entirely solves all the difficulty that has been apprehended.

6. *Poure out thyne indignacion*. This is one of the places in which the difference between the Old Testament and the New is one of religious progress. Those who are unwilling to admit this distinction are driven to interpret as Horne, who comments thus: 'This, though uttered in the form of a wish, or prayer, is to be considered, like many other passages of the same nature, as a prediction of what would afterwards come to pass.'

### Psalm lxxx.

A complaint and prayer for the restoration of the Commonwealth of Israel.

The psalm has a refrain, which occurs three times (vv. 3, 7, 19), and each time with an addition to the Divine Name.

In the Inscription, the Septuagint adds a note of its own, saying: 'a psalm because of the Assyrian.' Hitzig takes 'Assyrian' here (as also in the Greek heading of lxxvi.) to mean Syrian.

2. *and come helpe vs.* So 1535. A genuine piece of English idiom, of ancient English Syntax. Here *helpe* is an Infinitive (as usual) after *come*; but when the old habits of structure yielded to the influence of French models, it came to be regarded as an Imperative, and then the phrase being taken for two Imperatives, this new view was ratified by the insertion of a conjunction—'and come *and* help us' as now in C. P. B. Another way of reconciling the old phrase to modern ideas was that of 1560—'come to helpe vs,' by which the infinitival character of *helpe* was reasserted.

6. *a very stryfe unto oure neyghbours.* In the long wars between Syria and Egypt, Judea was the prize contended for.

11. The Mediterranean Sea and the River Euphrates, main landmarks of Israel's frontier under David and Solomon.

13. *and the wyilde beastes of the felde deuoureth it.* The Hebrew word here is most generic, and signifies collectively every form of wild animal life. A strange interpretation in the Septuagint *μονιός* was rendered in the Vulgate *singularis*, whether to mean 'the solitary beast,' or to indicate some species, as the boar, which it ultimately did come to mean. This is the source of the French word for a wild boar, *sanglier*. It has been thought that this word *singularis* had an effect upon the medieval imagination by its sense of 'singular,' *i.e.* strange, portentous; and that a result thereof is seen on fonts and tympana soon after A.D. 1000, in devices where strange beasts are attacking a tree.

A remarkable example in a Norman tympanum is at Ashford in Derbyshire, where an unmistakeable boar directs its snout at the root of a central tree, while a nondescript quadruped assaults it from the opposite side. This is emblematical of the enemies of the Church; and when a boar alone fills the tympanum, as in St. Nicholas' Church at Ipswich, it has probably the same signification. Fabulous beasts devouring a tree or plant are a favourite device on early fonts, as on the south side of the Runic font at Bridekirk in Cumberland.

If the plural verb in *-eth* seem strange to the reader, any Anglo-Saxon Grammar will clear it up. The point is explained in my *English Philology*, 5th Edition, §§ 265 and 596.

#### Psalm lxxi.

A jocund call to keep the Passover with dutious loyalty, remembering the deliverance it commemorates, and remembering too what had been lost by untowardliness in the past. These

lessons are solemnly impressed by an oracle (vv. 6-16) which once Jehovah spake, and which is now recited by His continual remembrancer, faithful Israel.—Olshausen takes the two parts for two alien fragments (so also Cheyne); but Graetz maintains the unity of the psalm, describing it as a didactic psalm with hymn-like overture (*Es ist ein Lehrpsalm mit einem hymnischen Eingang*).

5. *and had heard a strange language.* ‘where I heard a language, that I understood not’ 1611; ‘where I heard a language that I knew not [Or, *the speech of one that, etc.*]’ 1885. The latter is maintained by some of the highest authorities, *e.g.* De Wette, Ewald, Hitzig, Reuss, Bunsen, Delitzsch. Reuss sets this at the head of the next verse, thus—

J’entends une voix inconnue :  
‘Du fardeau j’ai déchargé ses épaules ;  
Ses mains quittèrent la hotte . . .’

13. *unto their awne hertes lust.* Now printed *hearts*’, in the Bibles and Common Prayer Books generally. It is so in my own Bible, Clarendon Press, Minion 8vo, 1847. It is so in my own Prayer Book, a beautiful little book from the Clarendon Press, Pearl 8vo, 1850. In the authoritative copy of 1662 there was no apostrophe. ‘The apostrophe does not appear in our Bibles before 1762, nor constantly before 1769,’ says Dr. Scrivener, in *The Authorized Edition of the English Bible* (1884) p. 152. And the Bible of 1769 has *hearts*’. Even the editors of the American C. P. Book, often so vigilant, have kept the common error. Compare notes on cvii. 27, cxl. 3.

### Psalm lxxii.

A lyric reproof of unjust kings, who are called gods, and therefore are probably some of the heathen kings under whom dispersed Israel dwelt. A strange notion has found favour with some critics, that the psalm is directed at the patron-angels of the nations (Daniel x. and xii.) because they use their power wrongfully, and therefore they are threatened they shall ‘die like men.’ Such an extravagant hypothesis is uncalled for; the drift of the psalm may be redd in Wisdom vi. 1-11.

1. *in the congregacyon of prynces.* Jerome translated ‘in coetu Dei,’ and this is received into the Revision of 1885 thus:—‘God standeth in the congregation of God,’ that is, in the assembly of His people.

6. *ye are Goddes.* In the Anglo-Saxon Psalter at Paris (sometimes attributed to Aldhelm) this is rendered with some touch of

irony: 'Ge sind uppe godu': as if, Ye are gods elate. And here *godu* is a plural of the neuter gender; which stamps the word with a heathen quality. But in the Northumbrian Psalter (edited by the Surtees Society) the masculine plural is used — *godas*. This pangothic word was in heathen times neuter; but when it came to be employed in the Christian sense of the living God, it was made masculine. The distinction is most conspicuous in Icelandic: see Vigfusson v. Goð.

### Psalm lxxiii.

A passionate cry for deliverance from a ring of allied foes bent on the extermination of Israel; and a supplication that Jehovah would requite them as He had requited the enemies of His people in old time; and that ultimately they may be brought to own His universal supremacy.

When did so many enemies combine against Judah? Some look to the combination against David (2 Sam. x.), others to that against Jehosaphat (2 Chron. xx.), others find no alliance against Judah which so nearly united all these nations as that in 1 Macc. v. whereof Cheyne says: 'Six of the ten names mentioned by the psalmist occur in this striking narrative.' Most of the critics would test the era by the inventory of names. Against this De Wette: 'But what if this whole catalogue were only a poetical way of saying—All the foes that ever banded against us are united for our destruction now?'

The preponderance of critical opinion that this psalm is Maccabaeian (see Table) may still weigh with us, even while some of the reasons appear unsatisfactory.

12. *let vs take to oure selues the houses of God in possessyon.* Not the sanctuary of God, as 1539 and 1611 seem to intimate, and as the Vulgate explicitly says; but rather the homesteads, the pleasant fields and dwellings of (the people of) God. Ewald: 'possess we for ourselves the pastures of God!' Cheyne: 'The homesteads of God.' And accordingly 1885—

Who said, Let us take to ourselves in possession  
The habitations [Or, *pastures*] of God.

13. *make them lyke vnto a whele, and as the stuble before ye wynde.* This is like Isaiah xvii. 13 'shall be chased as the chaff of the mountains before the wind, like a rolling thing before the whirlwind.' The Hebrew word for the rolling thing is in both places the same, *galgal*, a sort of onomatopoeic reduplication. It has been generally understood of the sand and dust caught up by the wind and rolled swiftly forward with circular eddies: and



so Cheyne 'whirling dust.' Ewald however, comparing Syriac and Arabic, makes *galgal* dry stalk, what the wind turns over.

A new illustration has been contributed by General Gordon. He was travelling on camelback across a desert in the Soudan when the true meaning of the verse for the first time seemed to strike him. A grass grows on the borders of the desert, which, when dry, snaps off and collects in lumps, and these mat together and are driven by the wind into the desert, the prevailing wind being desertwards. Once in motion, they gather more stubble as they roll, till some are as much as three feet in diameter. General Gordon said that the idea of desolation was intensified when he met these weird families of rolling balls driven on night and day over the sand and stones, and he felt the awfulness of the psalmist's imprecation. *The Guardian*, 30 January 1884.

17. *and perish.* Graetz finds this word is so out of harmony with the whole passage, the aim of which is not destruction but chastisement tending to conversion, that he mistrusts the soundness of the text.

### Psalm lxxviii.

The feeling for public worship, which here and in other parts of the Psalter, as xlii. xliii., is so touchingly depicted, has often come over English folk to their own surprise when they have been abroad either as tourists or as colonists. It is thus expressed in the *Lyra Apostolica*—

Banished the House of sacred rest,  
Amid a thoughtless throng,  
At length I heard its Creed confessed,  
And knelt the saints among.  
Artless his strain and unadorned,  
Who spake Christ's message there;  
But what at home I might have scorned,  
Now charmed my famished ear.

The psalm is very much like the Songs of Ascent; it was claimed for a pilgrim song by Herder, and still continues to be so classified by several critics.

The choice of this Psalm for the Purification is a more than commonly happy thought. It is as if some building divinely fair but void and silent were suddenly animated with a little company of devout folk; and you felt that this was exactly what the edifice wanted for bringing its mysterious beauty out and transfiguring it into a living temple.

2. *liuynq God.* This occurs only here and xlii. 2.

Cheyne says that the psalmist looks back with regret to his

happy times of communion with God in the Temple, where was his heart's true home. He thus translates—

Where she lays her callow brood,  
[so have I found, even I,  
a home] by thine altars.

#### Psalm lxxv.

Grateful acknowledgment of restoration, and high anticipations of blessings in store for Israel.

8. *that they turne not agayne.* 'but let them not turne againe to folly' 1611 (1885). 'but let them not turn again to self-confidence' Cheyne. The Septuagint appears to have had a different reading:—'and to those who turn to him the heart' indicates difference of text; the Vulgate: 'et in eos qui convertuntur ad cor.'

13. *and he shall directe his goyng in the waye.* 'and shall set us in the way of his steps' 1611 (1885 Marg.), 'and shall make his footsteps a way to walk in' 1885.

#### Psalm lxxvi.

Prayer of the pious for deliverance from enemies. A litany of versicles from various parts of the Psalter and the Pentateuch. Delitzsch says it is 'liturgical rather than purely poetical.' The speaker is Israel, or the representative Israelite.

Critics who look only at literary quality are given to slighting these imitative and secondary psalms. Hitzig calls this psalm colourless, lifeless, and destitute of originality (*er ist farb- und leblos, und entbehrt aller Originalität*). Cheyne has a compensating word:—'It is these later psalms, in fact, which almost justify the saying, that "the spiritual side of Christianity is inherited from the Hebrew psalmists." Original they may not often be, but passages really striking in their simplicity abound. Thus in Psalm lxxxvi. we find the most distinct of the Old Testament prophecies of the conversion of all nations (ver. 9).' *The Book of Psalms Translated*, p. xvii.

Inscription. The only Davidic Inscription in the Third Book. The attribution is generally disallowed. Even Hengstenberg and Delitzsch admit that the relation to David is only mediate. It is in fact a chaplet of versicles and suffrages derived from psalms of David, and the title can refer only to the general class or order of psalm to which, whether by author or by collector, it was referred.

- 1. Compare xxv. 15.
- 14. Compare liv. 3.

- 8. Compare Exod. xv. 11.
- 15. Compare Exod. xxxiv. 6.

## Psalm lxxvii.

Of this psalm Augustine says, it is 'brevis numero verborum, magnus pondere sententiarum,' short in tale of words, ample in weight of sentence. Reuss called it one of the most obscure pieces in the whole collection. Cheyne exclaims: 'How tantalizingly incomplete, but how suggestive, this psalm is!'

The general sense however seems to be that Jerusalem is the City of God, and that the citizens are not only the native Jews but foreigners from every nation under heaven, who shall be enrolled as 'born in her.' The opening words seem to betray mutilation, and the first clause seems like the remnant of a distich, whereof the protasis is lost. It has been thought to be mutilated at the end likewise, and if so, its fragmentary character may account for its obscurity.

1. *Her foundations.* This has been rendered also 'Its foundations' and 'His foundations' 1611 (1885). 'His' refers to THE LORD which follows: but 'Its' refers to Zion. The Hebrew may admit either *His* or *Its*, but not *Her*. This 'her' rose from the Latin 'Fundamenta ejus'; where the pronoun is genderless and may stand equally for His, Her, Its; but 'Her' was preferred because the exegesis directed the application to the Church, Ecclesia.

The translations of the fourteenth century took it for masc. or neuter:—Wiclif 'The foundemens of hym,' and Purvey 'The foundementis therof,' where 'therof' is equal to the later 'its,' a form which at that time was not yet invented. From 1535 to 1560 the books have 'Her.' The Genevan corrected it rather boldly thus: 'God layde his foundations among the holy mountaines,' but this obliterates the abruptness which characterizes the opening of this psalm.

3. RAHAB, literally the lofty or arrogant, was a symbolic name for Egypt, which this psalmist borrowed (says Reuss) from Isaiah xxx. 7. (To understand this reference, the English reader should use the Revision of 1885.) See on lxxxix. 11. So that here we have Egypt coupled with Babylon, the house of bondage with the place of captivity. These and other chief enemies of Israel shall become denizens of Zion. The same thought is discovered in Isaiah xix. 24, 25. The sense then is this:—'No heathen so alien or so hostile but I will make them mine.' We must suppose God as the speaker.

## Psalm lxxviii.

'A unique trait characterizes this psalm; it is the only one of the hundred and fifty that is wholly immersed in grief and which ends without a word of consolation. It is wholly overclouded

and dark, and the only gleam of hope that can be discovered is in the descriptive epithet of God as "God of my salvation." Adolphe Monod, *Les Adieux*, xi. But see also Mozley *Parochial Sermons* v. 'The Relief of Utterance.'

1. With the help of an emendation by the late Duncan Weir (approved by Dr. Driver in *The Academy*, 29 March, 1884) Cheyne renders thus: 'Jehovah my God, I have cried for help by day, and complained by night before thee.'

#### Psalm lxxxix.

The favours of Jehovah once assured to David shall yet be made good to his house, and for this the psalmist pleads with an effort of confidence which ill conceals his anxiety.

11. *Thou hast subdued Egypte and destroyed it.* 'Thou hast beaten downe Rahab as a man slaine' 1560. 'Thou hast broken Rahab [or, *Egypt*] in pieces as one that is slaine' 1611 (1885). For 'Rahab' as a mystical appellative for Egypt, see on lxxxvii. 3.

14. *Thou hast a myghtie arme.* 'Thine is an arm with heroic might' Cheyne.

36. *the faythfull wytnesse in heauen.* Some take this as a parallel description of the moon just mentioned; others, the rainbow, the symbol of an everlasting covenant; Gen. ix. 13.

#### BOOKS IV. AND V.

Apparently these represent a single Collection which was added to the Psalter, and which at an earlier time had formed a small psalter by itself. The division into Books IV. and V. was a studied modification, which appears to have had for its aim a five-fold arrangement of the Psalter, after the pattern of the Five Books of Moses.

This then is the third and latest of the main Collections which compose the Psalter, and being the latest it has been less exposed to change than the others, and consequently the seams of its structure exhibit themselves in a manner not discernible in the older Books.

Three groups can almost certainly be defined. The most manifest and compact of these is the group of fifteen inscribed as 'Songs of Degrees,' viz. cxx.-cxxxiv. Then the nine psalms xcii.-c. seem to form a homogeneous group, though there is some doubt about xciv. The third group is broken and dispersed. It consists of ciii.-cvii., cxi.-cxviii., cxxxv., cxxxvi., cxlvi.-cl. Most of these have 'Hallelujah' (not elsewhere found) either at their

beginning or at their ending, or at both beginning and end. This word, or rather phrase, 'Praise ye the LORD,' as it stands outside the rhythm, is no part of the original text, but rather an appended annotation like the Inscriptions of the earlier psalms, having relation to the use of the psalms, and so indicating, what is otherwise abundantly manifest, their congregational destination.

### Psalm xc.

Contemplation of the eternity of God helps the psalmist in a time of great mortality to rise above dejection with his elegiac theme of the shortness and uncertainty of life, and to light up a dreary prospect with a ray of hope. De Wette pronounced this psalm to be one of lofty flight (*hohen Fluges*) and rich contents, and verily worthy of the name of Moses (*und in der That ist die darin ausgesprochene Stimmung Moses würdig*) although he did not as a critic accept the ascription. He regarded vv. 13-15 as the pivot of the poem.

The critics have sought to account for the Inscription on the supposition that there existed a national Collection of ancient songs which were ascribed to Moses, and that from such a book this psalm came into the Psalter. The idea is countenanced by 'Moses' song' in Deut. xxxii., and by the 'Blessing of Moses' in Deut. xxxiii., both of which bear internal marks of a date later than Moses.

Meanwhile the ascription to Moses would not only make it the oldest in the Psalter, but would remove it far above all other psalms into a higher antiquity. Authorities have not been wanting to uphold this claim. There is a something singular about the psalm; a certain aloofness in the exordium, as of a voice coming down from a remote and separate sphere. No doubt this may partly be accounted for by the grandeur of the theme. Herder called it 'that ancient psalm, that hymn of eternity.' From the majestic spaciousness of its atmosphere it breathes down consecration over the solemnity of that Farewell Service, in which Grief clasps hands with Hope.

In the Proposals of Convocation for the Amendment of the Rubrics (1879), this psalm was assigned as one of the Proper Psalms for the Matins of the Circumcision. As a solemn Ode of the march of time, it is eminently fitted for the first morning of a New Year. There is only one place that might fit it better still; and that is the Last Evening of the Old Year. Experience of many such evenings in a country village has taught me that this is a moment for drawing folk together, and one that might well be deemed worthy to have something of a special Service.

2. *or ever*. The American Revisers of 1885, though adverse to archaisms generally, allowed of this 'or ever'; and it is the only place in the Psalms in which they tolerated it. They admitted it also in Eccles. xii. 1, 2, and 6, and, these places excepted, nowhere else in the Old Testament.

9. *as it were a tale that is tolde*. 'as a tale that is told' 1611 (1885). Hitzig: 'wie ein Gespräch.' The 1611 Margin adds 'meditation,' that of 1885 'sound or sigh.' Others: 'like a breath.' Delitzsch (Cheyne): 'as a murmur.' A favourite rendering has been 'like a thought' (De Wette, Reuss, Olshausen, Perowne). Homer uses 'thought' as an emblem of speed, ὥστε πτερὸν ἢ νόημα = like a wing or a thought. In Theognis, youth flies like a thought: αἶψα γὰρ ὥστε νοήμα παρέρχεται ἄγλαος ἦβη. The Septuagint has: 'as a spider,' which is followed by the Syriac: 'like a spider's web' (Payne Smith *Thesaur. Syriac.* explains the word as Persian), and Graetz maintains it as the true interpretation.

#### Psalm xci.

A sweet impassioned lyric on Security in God. The keynote is 'Thou art my hope' in v. 2, and it is re-echoed in v. 9. The whole ends 14-16 with the voice of an oracle. The same theme is differently, but also very beautifully, treated in Job v. 17 to end.

The structure of the poem is remarkable for the suddenness of the transitions (three times over) in the grammatical Persons. This has suggested the theory that the parts were put into the mouths of different singers or choirs. But as it is only an extreme instance of a figure that is quite common in Hebrew poetry, the application of it may well have been left to the natural versatility of the congregation.

1. *shall abide vnder, etc.* The Revisers of 1885 were in doubt about the structure, as appears by their Margin: 'Or, *that abideth . . . Almighty; even I, etc.*' An emendation is offered to us with the joint authority of Olshausen, Hupfeld, Reuss, Graetz: viz. to supply the frequent initial word, *Blessed*:—'Blessed is he that sitteth in the hold of the Highest, in the shadow of the Almighty doth he shelter him.'

9. *For thou Lorde art my hope, thou hast set thyne house of defence very hye*. The great fault of this rendering is, that Elyon (The Most High) is misunderstood. But in the general frame of the rendering Kay agrees, putting it thus:—"For thou O Lord art my refuge"—thou hast made the Most High thy dwelling-place.' He takes the first member to be the pious soul's outburst of grateful adherence to God; the second member being the recurrence of the chorus.

The rendering of 1611 takes a course of its own, and is, in Kay's judgment, 'extremely harsh.' It is not followed by 1885, which keeps to the frame of 1539, putting in margin an interesting alternative drawn from 1560.

Psalm xcii.

A hymn of praise to God for His great works and the evidences of His moral government of the world. The prosperity of the wicked is transient, but the rewards of the godly shall be secure. This capital tenet of Jewish faith comes up in many psalms, e.g. i. xxxvii. lxxiii. The Title 'A psalm and song for the sabbath day' must be taken to express not the original design, but a later use.

Many critics agree (see Table) that here we have the beginning of a series (xcii.-c., with possible exception of xciv.); but they are not so entirely agreed upon the occasion, the opinions being chiefly two: that these psalms belong either to the Consecration of the Second Temple, or to the Maccabæan revival.

4. Referred to in the *Divina Commedia*, Purg. xxviii. 80, by the single word *Delectasti* ('thou hast made *me* glad'), and this manner of quotation affords a good illustration of that familiarity with the Latin psalms which was taken for granted in good mediæval society.

13. *well lykenge*. Now 'well-liking,' but 1662 more correctly 'well liking.' In 1611 'flourishing.' The English phrase 'well liking' needs explanation, because the verb to 'like' means now somewhat the same as 'love,' only in a lower degree. But in the elder language 'like' meant 'to please, to give pleasure, to be agreeable to,' and hence 'well liking' meant as much as pleasing, gratifying to the beholder's eye. We must look into the history of the word, if we would understand broad differences between its derivatives. The old verb *LICIAN* was first impersonal, and in that condition it produced this adjective and the substantive *liking* as in the sense of looking well and in good condition, as in 1 *Hen. IV.* iii. 3. 6: 'I'll repent . . while I am in some liking.' When it became personal and transitive, it produced *liking* = approval, as in *The Epistle Dedicatorie* (1611):—'who runne their owne wayes, and giue liking vnto nothing but what is framed by themselves, and hammered on their Anuile.'

14. Compare *Paradise Lost* i. 26: 'And justify the ways of God to men.'

Psalm xciii.

*Dominus regnavit*. Jehovah's eternal seat is on high above the agitations of the earth. Keble's metrical version of this psalm has been eulogized by divines and poets: by Dean Stanley and

by the Bishop of Derry. (See Ward's *English Poets*, 'Keble.')

To the critical eye it is, however, somewhat damaged by the Hallelujah refrain to it: a feature which properly belongs to a separate group of psalms.

This psalm has not any Inscription in the Hebrew; but in the Greek it has a remarkable one:—'Hymn of praise by David, for the day before the sabbath [Friday], the day in which the earth was founded.'

1. *The Lord is Kyng.* '*Dominus regnavit.*' The first of a series of psalms which exult in the thought of a reign of Jehovah upon the earth. This was Friday's psalm, and Jewish tradition said that it was so because on that day God ended His work which He created and made, and hence the Greek superscription:—'For the presabbatic day when the world was complete.'

2. *he hath made the rounde worlde so sure, that it can not be moued.* 'the worlde also shalbe established, that it can not be moued' 1560: 'the world also is so stablished, that it cannot be moved' 1611 (1885). In the sixteenth century, when the earth's movement was still an open question, Calvin regarded this text as decisive against it,—a palmary warning, as the *Speaker's Commentary* observes, against all scientific applications of Scripture. That error, which was first committed by the faithful, has been tenaciously maintained by unbelievers. Some there are who affect to think that these words contain a contradiction of the ascertained truths of science. Whereas nothing at all is said of the order of the universe, except this, that such as it is God ordained it, and made it stable. These words recur xcvi. 10, with precise identity (in the Hebrew).

#### Psalm xciv.

A complaint of tyranny and high-handed violence, under which the oppressed have no earthly refuge or appeal, for authority itself is the fountain of wrong. In such confusion affiance in God is the only comfort.

'How strangely does Psalm xciv. intervene between the two jubilant Psalms xciii. and xcvi!' Cheyne, *Origin*, p. 72, where his explanation may be seen.

10. *he y<sup>e</sup> nurtureth the Heathen.* 'chastiseth' 1611 (1885), as Wiclif two hundred years before: 'That chastiseth Jentilis, shall he not vndirnyme';—or, in the second Wiclifian version, 'Schal not he repreue, that chastisith folkis.' Here it should be observed that 'nurture' was in the sixteenth century used for educational discipline, and if it was not quite the same as 'chastising,' it closely implied that association. In Ephesians vi. 4, where our Bible has 'nurture' for παιδεία, it is Tyndale's word *norter*, and



it became traditional in successive revisions, but Geneva substituted 'instruction' and Rheims 'discipline.'

20. *which ymagineth myschefe as a lawe?* 'Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?' 1611; but in 1885 thus—

Shall the throne of wickedness have fellowship with thee,  
Which frameth mischief by statute?

#### Psalms xcvi.-c.

These form a group of six psalms, to which seems also to belong the displaced xciii. making seven; and these seven constitute one grand Ode of Praise, among which xcv. seems like the natural Prologue and Psalm c. the Epilogue. The four Psalms xcvi.-xcix. have the formal symmetry of an artistic combination. The first and third of these (xcvi. and xcvi.) begin 'O sing unto the Lord'; the alternating xcvi. and xcix. begin 'The Lord is king,' like xciii. Moreover, the former couple (xcvi. and xcvi.) not only begin with the same formula, but also close with the same thought in nearly the same words. The whole group is bound together not only by unity of topic and thought, but also by a sensible harmony and Ode-like elevation of tone. It is remarkable how much we have taken from this small group to embody in our daily services of Matins and Evensong, viz. xcv. xcvi. c.

#### Psalm xcvi.

The first part of this psalm is admirably fitted for the character which it sustains in the Church of England as pre-eminently the song of the Morning.

It was placed before the Matin Psalms in the Breviary; and was called the Invitatory Psalm, being sung while the congregation was assembling. Containing a call to prayer, to praise, and to the hearing of God's Word, it is obviously suitable for this use.

But this can be only to the verses 1-7; with 'To-day if ye will hear his voice etc.' there is so great a transition, that it has been thought to be a portion of another psalm. This consideration has influenced the liturgical use of the psalm in America; their *Venite* is composed of this psalm only so far as 1-7; and the Anthem is concluded with two other verses from this psalm-group, viz. xcvi. 9 and 13.

But a consideration which has just weight in the ordering of worship, may be of no value in the field of criticism. It is only too easy, when we do not see the ground of a transition, to declare a psalm to be pieced up of two fragments. In this case the reason of the transition is not so far to seek. The psalmist calls upon the people to join in praise to God for a recent happy event; and

then after some staves of praise, he takes a warning tone, lest they should (like their forefathers) be blind to the tokens of His providence.

4. *corners*. 'deepe corners' 1568: 'deepe places' 1560, 1611. See note on cxxxix. 1.

The word *corners* is Coverdale's, and the intention of it is plain, viz. uttermost extremities. For the Vulgate had *finis*, but Jerome *fundamenta*, with which agrees 'deep places' 1611 (1885).

In the 'Earliest Complete English Prose Psalter' (ed. Bülbring, E.E.T.S.) it stands thus:—'For in his hondes ben alle þe cuntreies of þerþe, and al þe heȝnes of þe mounteins ben of hym.'

The marginal readings of 1611 give an excellent translation: 'In whose hand are the deepe places of the earth: the heightes of the hilles are his.' This is substantially after 1560. So Hitzig—

In dessen Hand die Tiefen der Erde,  
und die Zacken der Berge sein.

#### Psalm xcvi.

A jubilant greeting by Israel, and by the heathen nations, and by all Creation, at the approach of the Kingdom of God.

10. *and that it is he whych hath made the rounde worlde so fast, that it can not be moued.* Repeated from xciii. 2, where see note.

#### Psalm xcvi.

Another *Dominus regnavit*: see on xciii.

2. The clouds and darkness hide His face; but the solid plinth of his throne, a frame of righteousness and judgment, is open to the attentive eye.

10. Moral and practical warning as a consequence of the presence of God:—a link of connection which distinguishes the true and universal religion.

#### Psalm xcvi.

Praise of Jehovah the Deliverer. This psalm is embodied in our Evensong, between the First and Second Lessons, as alternative with the *Magnificat*. See on xcv.

7. *shawmes*. This word is not found elsewhere in the ordinary track of the English reader. In the Genevan it has a different form: 'with shalmes and sound of trumpets.' In 1611: 'with trumpets and sound of cornet.' The word was familiar enough at the time, as may be seen by the quotations in Eastwood and Wright, *Bible Word-Book*. From Latin *calamus* a reed, the

diminutive was *calamellus* a little reed or pipe, and hence the Old French *chamel*, and the Modern French *chalumeau*. Cotgrave has only a feminine form '*Chalemelle*, a little pipe made of reed, or of a wheaten, or oaten straw.' The shawm was however not limited to this primitive form; it was a bass instrument, and it is represented in modern music by the bassoon. 'Mit Trompeten und Posaunen' Luther. 'Medh trummeter och basuner' Upsala 1541.

#### Psalm xcix.

Another *Dominus regnavit*: see on xciii. xcvi.

5. *O magnifye the Lorde oure God, and fall downe before his fete stole, for he is holy.* Richard Rolle: 'Heghis the lord oure god, and loutis the shamyll of his fete; for it is haly.'

#### Psalm c.

Universal call to praise and worship Him who in previous psalms has been repeatedly announced as the King of all the earth. This piece is the counterpart of xcv. It has furnished one of the most universal Hymns of the English-speaking part of Christendom. The Old Hundredth (like other famous works) is of uncertain authorship. In the hymnbooks of the sixteenth century it was variously attributed to Sternhold, to Kethe, and to Hopkins. The case is stated in Julian's *Dictionary of Hymnology*, and the weight of probability is for Kethe.

At the time of the Lambeth Conference in 1878, a grand Service was held at St. Paul's, at which were present upwards of 80 English Bishops gathered from all the continents and islands of the earth; when the Bishop of Pennsylvania preached to a congregation of 5000—that Service began with the *Te Deum* and ended with the Old Hundredth Psalm—

All people that on earth do dwell,  
Sing to the Lord with cheerful voice;  
Him serve with fear, His praise forth tell,  
Come ye before Him and rejoice.

2. *and not we oure selues.* Here the Kri by the difference of a letter to the eye, and perhaps little or no difference to the ear, gives a reading which means 'and his we are.' This was adopted as the genuine text by Jerome, who translated '*et ipsius sumus*' (for the Vulgate's '*et non ipsi nos*'): it was admitted into the Margin of 1611, and into the text of 1885, which accordingly runs thus—

It is he that hath made us, and we are his,  
We are his people, and the sheep of his pasture.

## Psalm ci.

Pious vows and resolutions, as it were of a ruler at his accession to power.

7. *a proude loke and an hye stomach.* The word 'stomach' was used in the sixteenth century for extraordinary courage, as in 2 Macc. vii. 21; where in the religious persecution a mother exhorts her seven sons to martyrdom, 'stirring up her womanish thoughts with a manly stomach.' And then *in malam partem* to characterize the self-confident, masterful, arrogant; as in Queen Katharine's character of Wolsey, *Hen. VIII.* iv. 2. 33—

He was a man  
Of an unbounded stomach, ever ranking  
Himself with princes.

## Psalm cii.

From the sixteenth century to the present day this psalm has been associated with the Captivity. The first sentence of the 1560 contents runs thus:—'It seemeth that this prayer was appointed to the faythfull to pray in the captiuitie of Babylon.' There is enough in the psalm to account for this opinion, if not enough to justify it. Jerusalem is in ruins, and the aspiration of the psalmist is for the restoration of the city and the people. Some modern expositors take it for a song made in the Captivity by one of the captives, who feels sure of the restoration of his people to the holy city, though he himself may not be spared to witness it.

But Reuss observes that if it be of the Exile, the psalm is much older than the others in this Book. Moreover it contains nothing penitential, and this fact suggests a later date. What is said of outrage would suit better with the Maccabaeian period, and Jerusalem suffered enough in that struggle to account for its deplorable state.

This is the fifth of the Penitential Psalms, and it is said in church on Ash-Wednesday at Evensong.

25-27. *Thou Lord in the begynnyng, etc.* Quoted in Heb. i. 10-12. This is the place referred to in the first verse of that famous thirteenth century hymn—

Dies irae, dies illa,  
Solvat saeculum in favilla,  
Teste David cum Sibylla.

## Psalm ciii.

A Psalm of Mercy. The merciful and gracious character of Jehovah calls for the unanimous voice of praise from all His

creatures. This and civ. are sometimes regarded as two members of one Ode; a view by which ciii. is brought within the Hallelujah series, although 'Hallelujah' does not occur until the end of civ.

These two psalms are peculiarly remarkable for that feeling of personal relation to God which so often shines through the Psalter. On this subject, see *The Boyle Lectures for 1874*, by Dr. Wace, Lecture iv.

In the 'Proposals for amending the Rubrics' (1879) this is one of the Proper Psalms for the Circumcision, and it is eminently appropriate to the first day of a New Year.

11, 12. *For loke how hye . . . Loke how wyde*. The interjectional turn of expression is entirely English; it is not in the original, as may be learnt from 1611 and 1885. It is Coverdale's beautiful prose, at once idiomatic and appropriate. Though not to the letter, it is eminently faithful to the spirit.

#### Psalm civ.

A Psalm of Creation, as a display of the power and wisdom and goodness of God.

'A picture of heaven and earth drawn with a few masterly touches.' These are the words of Alexander von Humboldt in *Kosmos* (vol. ii. part 1). But the proper theme of the psalm is the majesty of God, for the setting forth of which the poet finds materials in Nature. See Mozley, *Parochial Sermons*, v. p. 58. The changes from the second to the third person are frequent and abrupt:—'Thou art become . . . Who layeth . . . Thou coveredst . . . He sendeth . . . Thou makest darkness . . . if He do but touch the hills' etc.

3. *maketh the cloudes hys charet*. This is the form in which this French word entered into English, and in which it became colloquial and traditional. The trisyllable *chariot* was an older French literary form that never had popular currency. See *New English Dictionary*. As a bookish word *chariot* was despised by the upper ten thousand in the early part of this century, when the word was much used for a family carriage, and the disyllabic *charret* was carefully maintained.

18. *conyes*. 'coneyes' 1662. Now 'conies.' This word occurs four times in our Bible. The other places are Lev. xi. 5, Deut. xiv. 7, Prov. xxx. 26. In all four places the Heb. is *shaphan*. Luther took it to mean *rabbit* (caninchen), and this was followed by our translators. For this word has been very widely spread, branching from the Hispano-Latin word *cuniculus*, Ital. *coniglio*, Old French *connil*, Germ. canin, Early English *conig*, *conyng*.

The word is now obsolete, but it has left its trace on many a spot throughout the country in the form of *Conygar*, a rabbit

warren, perhaps short for *Conygarthe*, which see in Halliwell's *Archaic Dictionary*. The *shaphan*, however, was neither a rodent nor a burrower; it is a pachyderm and allied to the rhinoceros, though like a rabbit in size and look. It makes no holes, but according to the context here and Prov. xxx. it takes refuge in the crannies and crevices of rocks. Dr. Tristram found it very hard to catch. English writers now call it 'rock-badger.'

21. *seke theyr meate at God*. 'of God' 1568; 'from God' 1662. But 'at God' is in 1535 and 1540, and even in Geneva 1560. It is true English; a noble archaism. This use of the preposition 'at' with persons was frequent in Anglo-Saxon, and we may wonder how it was ever suffered to drop out of use.

24. Linnaeus selected this verse to stand at the head of his great work *Systema Naturae*, in a form somewhat altered from that of the Vulgate—

O Jehova,  
Quam ampla sunt tua opera!  
Quam sapienter ea fecisti!  
Quam plena est terra possessione tua!

25. *thys greate and wyde see*. So the Hebrew, and the ancient versions. But 1662 'the great.' This is a loss; the demonstrative was retained in 1540, 1560, and 1611.

Moreover modern Hebraists give to this demonstrative a deictic force, and as Delitzsch says 'הַיָּם הַזֶּה bedeutet nicht eigentlich "dieses Meer," sondern "das Meer da."' Ewald rendered: 'Yonder sea, great, broad-sided'; and so 1885: 'Yonder is the sea, great and wide.'

35. *Prayse the Lorde*. This is the English for 'Hallelujah,' a word, or rather phrase, which here appears for the first time in the Psalter. The 'praise' immediately before, and in v. 1 of this psalm, and often earlier, represents a different verb, which in 1611 (1885) is systematically rendered 'Bless.'

#### Psalm cv.

The wondrous guidance of God in the primitive times of Israel's history, down to their possession of the Promised Land. This psalm appears in places to be based on reminiscences of lxxviii.

28. *He sent darcknesse, and it was darcke, and they were not obeyent vnto hys worde*. In 1535 'for they' instead of 'and.' Both would refer to the Egyptians, only the one would look to the contumacy which drew down the plague, the other to the obstinacy which stood out in spite of it. Either way, however, it is not after the Hebrew but after the Septuagint. The Hebrew is plain: 'and they were not disobedient to his words.' This must

refer to Moses and Aaron boldly executing the divine sentence. And so it is clearly put in the Genevan : 'and they were not disobedient vnto his commission.' This text had a great polemical celebrity in the time of Elizabeth and James. It was repeatedly quoted by the Puritans as an example of corrupt translation habitually redd in our churches. Hooker exhibits it as an instance of the trivial objections which were made against the Liturgy : 'we are for this cause challenged as manifest Gainsayers of Scripture, even in that which we read for Scripture unto the People.' *Of the Laws*, etc. v. xix. 3 : where Keble's note gives further curious information ; among the rest, that this passage was produced with two more by Dr. Reynolds at the Hampton Court Conference, when he 'moved his Majesty, that there might be a new translation of the Bible, because those which were allowed were corrupt.' See cvi. 30.

#### Psalm cvi.

The historical retrospect evokes a national confession of sin, but much more does it exhibit the forbearance and loving-kindness of God. The review of early history is carried down much lower than in cv. ; and this psalm is still more distinguished by the penitential humiliation that pervades it.

24. *gaue no credence vnto hys word.* We should now say 'credit.' See *Bible Word-Book*, by Eastwood and Wright, v. Credence.

30. *Then stode vp Phinehes and prayed, and so the plague ceased.* The Genevan : 'But Phinehas stoode vp, and executed iudgement, and the plague was stayed.' This is a better translation and it was retained in 1611. It was one of the places objected to by the Puritans. Sanderson in a sermon said :—'Some men should have done well not to have shewn so much willingness to quarrel at the church translations in our service book, by being clamorous against this very place as a gross corruption, and sufficient to justify their refusal of subscription to the book.' Quoted by Keble on *Hooker*, v. xix. 3. See on cv. 28.

45, 46. The combination of these verses in 1 Chron. xvi. 35, 36 has led to the inference that the Chronicler was acquainted with the division of the Psalter into Five Books, inasmuch as he quotes the Doxology of Book IV. And if so, the Psalter must have been current in its completed form before the Maccabæan era. But Cheyne contends that the doxologies were moveable formularies which might be attached to any psalm (like our *Gloria Patri*), and on this ground there is no evidence that the Chronicler quoted from Psalm cvi. at all. (Ryle, *Canon of Old Testament*, p. 129.)

## THE FIFTH BOOK.

## Psalm ciii.

Here the general situation seems plain. It is a time of peace and prosperity, which has unexpectedly and surprizingly supervened upon conditions of terror and danger; and when the astonishment of this marvellous transition has subsided, this psalm of praise issues out of the pious reflections by a poet from the ranks of faithful Israel.

The grand vicissitudes of fortune (or rather of providence) are the theme of the psalm, which is subdivided by Refrains into a series of parallel contrasts, as it were so many pictured panels. The Lord's redeemed are like travellers who have lost their way in a desert, and at length, guided by His Hand, reach their home; they are like imprisoned captives who at length are set at liberty; they are like foolish men debauched by prosperity who after bitter sickness are restored to health; they are like mariners caught in a perilous storm, whose cry is heard and they reach their haven.

The later strophes change the illustrations but not the theme; which dwells still upon God's chastisements and His subsequent mercies. An alarming drought is relieved by pools of water; prosperity grown rank is checked and followed by a time of oppression and distress, only however to be again relieved by restoration and abundance.

23. *They y<sup>t</sup> go downe to the see in shyppes, etc.* 'I prefer the following description of a ship in a storm, which the Psalmist has made, before any other I have ever met with: "They that go down to the sea in ships etc."' Joseph Addison, *The Spectator*, No. 489.

27. *and are at their wittes ende.* 'and all their cunning is gone' 1560. The revisers of 1611 retained the phrase of the Great Bible, with the Marginal note:—'Heb. *all their wisdom is swallowed up.*' The interpretation is the same under all three forms of phrase: they have no longer any use of their wisdom, cunning, wit. For *wittes* is a genitive singular (*wit's*), not a plural, *wits'*, as it is wrongly printed in some modern Bibles. They are at the end of their wit, *i.e.* of their nautical skill. See on lxxxi. 13.

Either the captain is at a loss what is the best thing to do, as in one of Ovid's storms, *Tristia* i. ii. 31—

Rector in incerto est, nec quid fugiatve petatve  
Invenit: ambiguus ars stupet ipsa malis.



or, as in another, xi. 21, he is too much terrified to make an effort—

Ipse gubernator tollens ad sidera palmas  
Exposcit votis, immemor artis, opem.

32. *and loauē him.* So 1535 and 1537; in 1662 ‘and praise him.’ This ‘loauē’ is a strong archaism, even for that time. The substantive LOF is used in this place in the poetical Paris Psalter—

Fordon hine on cyrcean      cristenes folces  
Hean ahebbað:      and him hælu and lof  
On setelum soðfæstra      secgean to worulde.

In the Northern Metrical Psalter (ed. Surtees Society) of about A. D. 1300, laus Israel (xxi. 4) is rendered ‘loof of Israel’; and laudent eum coeli (lxviii. 35) is ‘loof him heavens.’ It occurs repeatedly in R. Rolle († 1349), e.g. lxiii. 4 ‘my lippes sall love the’ (labia mea laudabunt te); lxxiv. 22 ‘the pore and the helples sall loue (laudabunt) thi name’; xcvi. 4 ‘gret lord and lofly (laudabilis nimis) ful mykil.’ In this place he renders: ‘And hegh thai him in kirk of folk: and in chayere of eldryn men loue thai hym.’

The German analogue is still in familiar use; it is loben. In Notker’s version, this verb is repeated: ‘unde loben in in dero menigi des liutes, unde dia sizzenten an demo herstuola lobon in.’ Luther might have been expected to have the word in this place, but it is not so; Luther has ‘und bei den Alten rühmen.’ In the Swedish only do I find the word:—‘och in för the äldsta loffva honom.’ Upsala 1541. The Bishops’ Bible has:—‘and prayse him in the consistorie of the aged.’

40. The turn given to this in the New Version was thought at the time to contain an allusion to James II (The first instalment of the New Version is undated; the earliest that bears a date is of 1695)—

The prince who slights what God commands,  
Expos’d to scorn, must quit his throne;  
And over wild and desert lands,  
Where no path offers, stray alone.

#### Psalms cxviii.

A compilation from the close of lvii. and the second part of lx. Verses 1-5 correspond with slight variations to lvii. 8-12; and 6-13 to lx. 5-12.

1. *with the best membre that I haue.* This is a bold departure from the original, which is represented in the Bible version ‘even with my glory.’ The meaning of ‘glory’ is ‘soul’; and in lvii.

the soul was called upon to wake up along with the instrumental notes ; but here 'glory' has detached itself from the apostrophe 'wake up,' and is joined to the previous verse.

This has been attended with a new interpretation, for 'the best member' in this connexion means clearly the tongue, the voice, the power of speech, man's noblest physical endowment. This turn of thought, which asserts the consecration of the voice to God, is an original feature of our 1539 Psalter, and one of which we need not be ashamed. 'When the heart is established in faith and love, the tongue, being employed in grateful praises, is indeed our glory.' Henry and Scott.

#### Psalm cix.

Vehement repugnance has sometimes been expressed at the 'horrible maledictions' in this psalm. It is a standing difficulty, and the apologist has no easy task. But it is at least manifest that the passion is, under conceivable provocations, a natural passion, and may quite possibly have been the transport of a just man under the old dispensation in his righteous zeal. This is based on the supposition of a personal interpretation. And this is generally the basis on which proceeds both the attack and the defence. Under this view of the case, Kay has given (in ed. 2) an examination at once full and succinct. In its liturgical use, he would bring the 'comminatory' aspect of the psalm into the foreground.

Others think that in the national spirit of the Psalter lies the apology for imprecatory psalms. The wrongs to be revenged are wrongs to Israel and to Jehovah ; and thus (it is thought) the spirit of vengeance is largely redeemed, and appears only as the persecuting zeal which is familiar in the history of religion. This has found eminent supporters, *e.g.* De Wette (see above on lxix. 23), and among ourselves Mr. Robertson Smith. But this view is by no means universal among the more advanced critics, *e.g.* Hitzig insists absolutely on the strictly personal nature of the psalm. Reuss admits that it had a personal origin, but that it has been modified for congregational use. And glancing at the many wrongs of an oppressed people, he asks 'Who can wonder if at times their anger was furious?' 'Sans doute, il est plus chrétien de pardonner à ceux qui nous font du tort, que de les maudire ; mais certes ce ne sont pas les chrétiens, qui ont fait aux juifs mille fois plus de mal, et plus odieusement, que n'ont jamais fait les païens, qui ont le droit de leur jeter la pierre à propos de pareilles manifestations de désespoir.'

Possibly the difficulty may come to appear less as sounder ideas prevail about the distinction of Scripture from other literature ;

as fuller allowance is made for the human element, and as the old overstrained theory of Inspiration gradually decays. The resistance which this psalm has evoked is not wholly due to the contents in themselves, but in some measure to the claim that such contents are too sacred for criticism as being part of an inspired text before which our judgment is bound to submit.

There is in fact but one line of explanation that will hold good: that, namely, of candidly recognizing the human element in Scripture, and the progressive nature of Revelation. 'Some things which belong to the sphere of prophecy, such as the praise of the act of Jael, the command for the extermination of the Canaanites, what are called the "Imprecatory Psalms," were in place at one stage of the history of Revelation, whereas they would not have been in place at a later stage. It was in reference to such things as these that our Lord rebuked the Disciples by telling them that they knew not *what spirit they were of*.' W. Sanday, *The Oracles of God*, ch. v.

So far we have proceeded on the tacit supposition that the imprecations proceed from the heart of the psalmist. If however the verses 5-18 are not the psalmist's own words, but the malignant imprecations of the enemy, which are only recited by the psalmist against whom they were uttered, the relation of the psalmist to the maledictions is reversed, and there is no longer anything that requires apology.

This view of cix. was advocated in *The Expositor* vol. ii. by the Rev. Joseph Hammond in a long and elaborate article. He claims that v. 19 seals this interpretation and is else unintelligible. For (on the common view) has not the psalmist himself been using maledictions?

There are other psalms in which the very words of adversaries are recited, *e.g.* x. 6; xxxv. 21; xli. 5; lxxi. 11; lxxiii. 11: and once where the change of person is made without announcement, viz. xxii. 8.

This view was adopted by Kennicott, Lowth, and J. D. Michaelis; and it is noticed with approval by Dr. Adam Clarke. It is briefly referred to in Dr. Perowne's second edition; and is mentioned in *The Speaker's Commentary*. Graetz firmly maintains it, and recognizes no other.

19. A slight emendation of the text enables Graetz to elicit a sense which supports his general view of the psalm:—'Such is the prayer of my accusers before the Lord, and of those who speak evil about me'—and certainly this runs very happily with the whole close of the piece, and responds perfectly to the exordium

30. *to save his soule from vnryghteous iudges.* 'to rescue my soul from my accusers' Graetz.

## Psalm cx.

To Israel's Priest and King.

Those who sustain the Title 'A Psalm of David' hold that it was written of David by a contemporary prophet, on the occasion of his bringing the Ark to Zion, 2 Sam. vi.

A second view is that it was written in the time of Zerubbabel with reference to the Messiah as at once Priest and King. This is the view of Delitzsch, and was formerly held by Cheyne.

A third view, though its propounder may be singular in holding it, is too remarkable to be overlooked. Graetz takes the subject of this psalm to be Joshua son of Jozedek the priest, who soon after the Return was elected Ruler to the exclusion of the seed of David in the person of Zerubbabel. He regards this psalm as a counter-demonstration to lxxxix. which he explains as a plea for Zerubbabel. And so (he says) the psalmists take sides in this contest for the throne, like as also the prophets do; Haggai being for Zerubbabel, and Zechariah for Joshua (see esp. Zech. iii).

A fourth view assigns it to the Maccabæan times. According to Reuss the psalm celebrates Jonathan or Simon or John Hyrcanus, of which names Cheyne has with great insistence chosen Simon. The accession of Simon the Maccabee, after the assassination of his brother Jonathan in B. C. 142, is (in his opinion) the event here regarded, and this theory is countenanced by an old lay imbedded in 1 Macc. xiv.

And this does not exhaust the diversity of opinion about this unique psalm, which Reuss has pronounced to be the most famous of the whole collection. Another view has found the hero of this lyric in the son and successor of Simon (B. C. 135-105) John Hyrcanus, who is symbolically represented in the Book of Enoch as a 'great horn.'

But there is still one that, if only for its wild incongruity (as many think), must be recorded, viz. the opinion of Hitzig, that 'prince of modern Hebraists'—who associated this and the Second Psalm with the name of that monster of inhumanity Alexander Jannæus (B. C. 104-78), in scornful though tacit allusion to which suggestion I understand these words of Cheyne:—'Alexander Jannæus was, no doubt, the first Asmonæan king recognized as such on the coins, but he was totally unworthy of a religious poet's encomium.'

The chief obstacle to a free criticism is the difficulty of reconciling our Lord's use of the psalm in Matt. xxii. 41 ff. with any other than the Davidic origin. To meet this difficulty Mr. Gore has offered some profound considerations in *Lux Mundi* viii. :—'He argues with the Pharisees on the assumption of the Davidic

authorship of Psalm cx. But the point of His argument is directed to convincing the Pharisees that they did not understand their own teaching, that they were not true to their own premisses . . . . To argue *ad hominem*, to reason with men on their premisses, was, in fact, a part of our Lord's method. . . . It is contrary to His whole method to reveal His Godhead by anticipations of natural knowledge. . . . We are able to draw a distinction between what He revealed, and what He used. . . . He *used* human nature, its relation to God, its conditions of experience, its growth in knowledge, its limitation of knowledge. He feels as we men ought to feel: He sees as we ought to see. We can thus distinguish more or less between the Divine truth which He reveals, and the human nature which He uses. Now when He speaks of the 'sun rising' He is using ordinary human knowledge. He shews no signs at all of transcending the science of His age. Equally He shews no signs of transcending the history of His age.'

Two great questions have been emphasized by the criticism of this psalm: (1) the general question how far the historical enquirer is bound by the New Testament exegesis; and (2) a far deeper and a truly theological enquiry, which has long been looming in the distance, and which when recognized in *Lux Mundi* caused, in the Christian apprehension, a very natural tremor. For the old view see Bp. Ellicott, *Christus Comprobator*, iv.

Whatever be the ultimate outcome of a discussion which, once raised, cannot be ignored, this at least will be made plain to all: that Theology can no longer be represented as a non-progressive science. It is amazing how widely this notion has taken root, especially since Macaulay seemed in his Essay on Ranke to have established it upon a basis of demonstration.

1. *The Lorde sayde unto my Lorde: Syt thou, etc.* The verb here is not the ordinary equivalent for 'say,' it is that more special word which introduces an oracle. Cheyne thus—

The oracle of Jehovah unto my Lord,  
'Syt thou at my right hand,  
Until I make thine enemies  
a footstool for thy feet.'

3. *the dewe of thy byrth is of the wombe of the mornyng.* Cheyne says that this is the only obscure passage of this psalm. There are variations in the text, and he prefers the reading of Bickell, which comes to this:—'from the womb, from the dawn (of life), thy youthful band is (devoted) unto thee.' The former part of the verse he paraphrases thus:—'All eagerness are thy people in the day of thy muster upon the sacred mountains.' He sees in this a peculiar fitness for the event of May B. C. 142, when

Simon expelled the Syrian garrison and completed the liberation of Jerusalem.

### Psalms cxi. and cxii.

These two psalms are a pair, united by theme and by structure. The one extols the goodness of God, the other celebrates the happiness of the God-fearing man. They agree in a peculiar alphabetic structure, the order of the alphabet threading not the verses, but the clauses, of which there are 22 in each psalm.

### Psalm cxi.

The glorious works of God are celebrated in the Assembly of the faithful. This is one of the Proper Psalms in Matins on Easter Day.

9. *holy and reuerent*. 'holie and fearefull is his Name' 1560; 'reverend' 1611, 1662.

10. *the prayse of it*. Rather: 'His praise' 1611 (1885).

(*Prayse the Lorde for the returnyng agayne of Aggeus and Zachary the prophetes.*) In the Vulgate this stands as a heading to the next psalm. So Wiclif (1): 'Alleluia of the aȝeen turnyng of Aggee and of Zacarie.'

### Psalm cxii.

The different prospects of the godly and the ungodly. Like Psalm i., but simpler in thought than that. It forms a second part to cxi. and has the same alphabetic arrangement.

4. *he is mercyfull*. 'he is gracious' 1611 (1885); the Hebrew word being that to which the 1611 revisers had equated this adjective (יְחַנּוּן).

### Psalms cxiii.-cxviii.

This group was called the Egyptian Hallel: it was sung at the Passover and other great festivals, and is thought to be the 'hymn' of Matt. xxvi. 30; Mark xiv. 26. Some divide it, and say that the former part, cxiii.-cxiv., was sung during the repast; and that the second part, cxv.-cxviii., was the liturgical act preceding the movement of departure. Three of these, cxiii. cxiv. cxviii., are the Proper Psalms for Evensong on Easter Day.

### Psalm cxiii.

Praise of the lofty One, who exalteth those that are in low estate.

6, 7. Borrowed from Hannah's song, 1 Sam. ii. 8.

8 (9). The barren woman is Zion, and the prophecy of Isaiah

liv. is now fulfilled. The phrase 'to keep house' is idiomatic English: the literal rendering of the Hebrew is given by Kay: 'makes her that was barren to sit in her home.' But in English the verb 'keep' retaining its pristine notion of minding, attending to, became closely linked with domestic economy; and hence the compound 'housekeeper.' In Cambridge they say—Where do you keep? *i.e.* Where are your rooms? In some districts, a boy who is set to scare the birds from standing corn is called a 'birdkeeper.'

### Psalm cxiv.

'This psalm is one of the most beautiful Odes in any language.' (Der Psalm ist eine der schönsten Oden in allen Sprachen. J. G. v. Herder, *The Spirit of Hebrew Poetry*. Part ii. p. 81.) De Wette says of it: 'Einer der schönsten Psalmen, wo nicht der schönste, über die alte israelitische Geschichte.' Graetz in like manner. Originally the judgment of Herder, this sentence is now echoed from book to book. It is a spontaneous ditty, with no didactic purpose, no definite aim; the product not of a motive, but of an impulse to sing, because song is in the singer and must be uttered. It is a pure lyric.

Graetz was hardly justified in supposing that the piece *must* be defective at the close *because* it is not made apparent with what aim (zu welchem Zwecke) it was written. At the commencement however it certainly has a fragmentary appearance, for in the first verse Jehovah is spoken of without being named. Reuss inferred that it was one of a series of canticles constituting a Paschal Ode, or else that it was intercalated between prayers.

Dante, in the Second Canto of his *Purgatorio*, has represented the spirits, brought by the Angel in the boat to the Mount of Cleansing, as all chanting this psalm in unison,—and with a certain liturgical propriety; for this was the psalm sung by priests conducting a funeral procession into church. In the letter to Can Grande, it is said that, if we look to the spiritual sense of this psalm, we see the departure of the sanctified soul from the bondage of corruption when passing over to the liberty of eternal glory. *Readings in the Purgatorio*, by Hon. W. W. Vernon, vol. i. p. 39.

### Psalm cxv.

Trust in the living God contrasted with the vanity of helpless idols. The Septuagint and Vulgate attach this psalm to cxiv., making one psalm of the two, but this is certainly an error.

## Psalm cxvi.

The thanksgiving of one who has escaped death.

## Psalm cxvii.

'Short as this psalm is, it has the honour of being quoted by St. Paul (Rom. xv. 11) in testimony of the universality of the Church' (Kay).

## Psalm cxviii.

A Festal Song at the purification of the Temple by Judas Maccabaeus (1 Macc. iv. 37-59). This is the view of Cheyne (who makes this psalm the starting-point of his investigation; *Origin*, p. 16), and there is in fact a near approach among critics to a consensus on this point. The scheme appears to be antiphonal, and it is thus distributed by Delitzsch—

At the setting out :—vv. 1-4.

On the way :—vv. 5-18.

At the entrance :—v. 19.

Those who receive the procession :—vv. 20-27.

Answer from the procession :—v. 28.

All together :—v. 29.

17. *I will not dye but lyue.* This 'will' is very remarkable; see Introduction iii. 2. It is so in 1535 and 1540. Then 1560 has 'I shall not dye, but liue'; and 1568 has 'I shall not [*as yet*] dye, but I shal liue.'

18. *The Lord hath chastened and correcte me.* So 1535 and 1540. The reminiscence of the Latin participle (*correctus*, *a, um*) must be allowed for here, and it was aided by the dental ending to serve as an English participle. In 1662: 'corrected.'

22. *The same stone which the buylders refused.* Theodore of Mopsuestia thought the 'stone' was Zerubbabel. Kimchi explained it as the people of Israel, thus :—'The despised people is now raised to high honour.' Venema and (independently) De Wette referred it to Simon at his accession as High Priest; and this was approved by Rosenmüller in his second edition.

Cheyne (reviving Kimchi) thought it might 'mean Israel which had, to the surprize of all men, again become conspicuous in the organization of peoples'—but he drew back—'for this large application of the figure of the building implies too much reflection.'

He further observes that this passage did not receive much attention from the Jewish doctors. In the Talmud it is quoted but once, and not applied Messianically. The right inference would appear to be that the strong appropriation of it to Christ in the New Testament becomes all the more impressive.



Psalm cxix.

An alphabetical psalm, in 22 strophês of 8 verses each ; all the eight verses of each strophê beginning with the same letter. The pervading sentiment is the excellence of the Divine Law ; and this theme under manifold variations is entwined among homogeneous or contiguous thoughts with a loving and diligent alacrity.

It is not strictly speaking a poem developing and expanding a theme ; but a compilation of pious maxims in which spiritual fidelity is illustrated in every variety of aspect. The thread upon which this chaplet of pearls is strung may perhaps be recognized in v. 71 : ' It is good for me that I have been in trouble, that I may learn Thy Law.'

It is plain that the distribution of the contents has been much influenced by the necessities of the alphabetic arrangement ; and the thoughts being simple and homogeneous, this was possible without danger to the sense. But besides those general maxims which are subject to the alphabetic order, there is a special thought signalizing each group ; if not so prominent as to lift it into high relief and detach it from the common level of the psalm, yet effective enough to give to each strophê something of a lyrical individuality and unity. And the strophês again have their groupings ; but not easily defined, because they revolve and interlace, as in a dance.

⌘ (1-8) The blessedness of walking in the Law of the Lord ;

⌘ (9-16) the Law safeguards youth, and is a life-long treasure ;

⌘ (17-24) the obedient see wonders in the Law, and they can sustain the contempt of the proud ;

⌘ (25-32) when the faithful is cast down, he may plead with God.

⌘ (33-40) Prayer for God's governance, in mind, heart, and conduct ;

⌘ (41-48) and the gift of wise speech to the haughty.

⌘ (49-56) Remember me ; for I, in spite of scorn, have relied on Thee :

⌘ (57-64) though entangled in the coils of the wicked, I associate only with the faithful ;

⌘ (65-72) my afflictions have been hard, but in the spiritual discipline they bring Thy gracious hand appears ;

⌘ (73-80) resigned to Thy will let my heart be firm ; to the encouragement of true men, and the shame of the proud :

⌘ (81-88) in the midst of snares, I need support ; help Thou me.

⌘ (89-96) Thy word is eternal and absolute alike in the ordering of the Universe, and in the government of mankind ;

ⲁ (97-104) meditation in the Law brings pleasure and profit;  
 ⲓ (105-112) Thy Light strengthens my resolution;  
 ⲁ (113-120) I withstand the vacillators; uphold me in this perilous course;

ⲓ (121-128) having walked in the Divine light, I look up for Divine support;

ⲁ (129-136) I make Thy Law my pursuit, but I stand in need of encouragement;

ⲓ (137-144) my zeal has often made me rash: I submit me to Thy will, which is ever the best.

ⲡ (145-152) Answer my earnest and constant prayer, I appeal to Thy eternal truth;

ⲭ (153-160) surrounded by foes, I look to Thee for help;

ⲓ (161-168) and amidst outward hostilities, I still enjoy Thy peace within.

ⲛ (169-176) Let my prayer be turned to praise, although my path has been far from perfect.

9. *Where with all shall a yong man clense hys way?* 'Where-with shall a yong man redresse his way' 1560. 'Wherby shall a young man refourme his way' 1568; 1611 as 1539, save that the three first words have already become one—Wherewithall.

31. *I haue stycken vnto thy testimonies.* So also in 1540; but 1535 had 'I sticke vnto thy testimonies.'

45. *And I will walke at liberty.* After Jerome 'Et ambulabo in spatioso.' 'And I wyll walke in a large scope' 1568, explained in the margin as meaning—'In securitie of conscience.'

46. *I wyll speake of thy testimonies also, euen before kynges, and wyll not be ashamed.* This is the motto prefixed to the Augsburg Confession, the chief symbol of the German Lutheran Church.

54. *in the house of my pylgremage.* It has been doubted whether this is the well-known figure for the present transitory life, or whether the writer were really an exile in a foreign land, an idea which might find support in v. 46.

69. *The proude haue ymaged a lye agaynst me.* So 1560. But 1568 'The proude haue forged a false tale against me': and 1611 (1885) 'The proud haue forged a lie against me.' Here the Bishops' Bible has set the phrase permanently; but instances of the kind are not (I think) numerous.

89-92. God's word is everlasting as heaven, His faithfulness strong like earth's foundations which He laid: all things are firmly planted in the counsel of God, which is the source of outward stability in the Universe, and of inward security in the soul of man. A germ of the Exordium of the Fourth Gospel. So much may surely be said, without forgetting Prov. viii. 22 ff.

107. *I am troubled about measure.* 'I am afflicted very much' 1611 (1885). We may venture to infer that 'very much' was at that time a dignified phrase, and not the worn-out trivial thing it now is.

113. *I hate them that ymagen euell thinges.* Luther had 'Flattergeister,' i.e. inconstant, fickle, gadding souls. 'I hate the double-minded' Cheyne; who recognizes here the religious compromisers of the hellenizing agitation, those forefathers of the Sadducees; the psalmist himself being a spiritual ancestor of the Pharisees.

134. *wrongeous.* 1535 and 1540: 'wrongful' 1611. The Genevan (1560) has 'Deliuer mee from the oppression of men.'

148. *Myne eyes preuente the night watches.* See note on xxi. 3. What we now regard as an awkward archaism was manifestly growing in favour with scholars after 1539, for it is more frequent in 1611, as we may conveniently observe in this place. Not only has 1611 *prevent* in this verse, but also in v. 147 (after 1560). This has been followed by 1885 'I prevented the dawning of the morning'; where the American Company notes: 'For *prevented* read *anticipated*.'

160. *Thy worde is true from euerlastyng.* 'Thy word is true from the beginning [Heb. *The beginning of thy word is true*]' 1611; 'The sum of thy word is truth' 1885.

164. *Seuen tymes a daye do I prayse ye.* From this verse, combined perhaps with lv. 18, sprang the devotion of the Canonical Hours.

### PSALMS cxi.-cxxxv.

*A song of the steares.* This translation of the Inscription rests on the tradition which said that these psalms were sung on the stairs or steps up a certain ascent into the Temple. Fifteen consecutive psalms have this Title, and they are now commonly termed, after the Bible of 1611, *Songs of Degrees*. The Hebrew word seems to say up-goings, stairs, steps, degrees, gradations, rhythms, stepping-stones; and many have been the conjectures what manner of up-goings or gradations were intended. The now prevalent explanation is that these psalms were for Pilgrims to sing on their way up to the Feasts at Jerusalem.

Gesenius in 1812 referred the term to a peculiar device in the verbal structure, whereby a telling word is taken up again and again with a ladder-like recurrency and as it were an ascent of progressive rhythm. Thus in cxxi. the words *help*, *sleep*, *keep*, especially the last, are reiterated, like a step to step movement, instead of the more usual parallelism. Even more conspicuous

is this feature in cxxiv. A couplet in Watts's version of cxxi. has caught something of this effect—

‘Israel, a name divinely blest,  
May rise secure, securely rest.’

In *The Christian Year* (ii. in Lent) there are three verses which ascend by steps as in the theory of Gesenius. They begin thus: ‘We barter life for pottage’ etc. This view was combated by Reuss in a fine passage of his Introduction. He maintained that they were Pilgrim Songs, ‘Chants de Pèlerinage’; appealing to the Greek of Theodotion, ᾠσμα τῶν ἀναβάσεων. This has been widely accepted. Cheyne says:—‘a little Psalter called “the Songs of Ascents,” or better “of Ascent.” . . . Probably it is a portion of a larger collection of spiritual songs which the pilgrims sang to enliven their journey to the Holy City.’

These psalms form a well-marked group, and have a family likeness, which has been thus characterized:—‘sweetness and tenderness; a prophetic tone; brevity; an absence of the ordinary parallelism; and something of a quick trochaic rhythm.’ (*The Speaker's Commentary*, ed. Canon Cook.)

#### Psalms cxx.

Reuss says that this is the only one of the *Pilgrim Songs* that is hard to explain, and that it is one of the most obscure psalms in all the Psalter.

Tiling (1765), quoted by De Wette and again by Delitzsch, interpreted this psalm by the relations of the Jews to the Samaritans after the Return from Exile.

4. *Mesech* . . . *Cedar*. So 1662, but now ‘Kedar.’ These are real names, Mesech (Gen. x. 2) being the ‘Moschi’ in the Caucasus; and Kedar (Gen. xxv. 13) being a wild Arabian tribe, like the Bedouin: so that, in the geography of the time, they would be the outermost barbarians northward and southward. But the names are used less geographically than typically and proverbially, as we might say ‘among Tartars and Hottentots.’

#### Psalms cxxi.

The Keeper of Israel. Within the circuit of the last six verses the word *keep* recurs six times; but this feature is veiled in our Psalter by the substitution of ‘preserve’ in two of the six places. The Hebrew word is שמר *shamar*; and Hitzig surmises an allusion to dangers apprehended from the Samaritans.

In the Sarum Use (Maskell, *Monumenta Ritualia Ecclesiae Anglicanae*, i. 38) and in all the Books of Common Prayer before the present, namely in those of 1549, 1552, 1559, and the Scotch

of 1604, this was the psalm used in the Churching of Women : and not until 1662 were cxvi. and cxxvii. substituted for it.

### Psalm cxii.

Dr. Perowne says that this, more than any of the rest, merits the title of a Pilgrim song. The poet lives in the country, and towards the season of the Feast friends and neighbours come to him and ask him to be of their company in pilgrimage.

### Psalm cxiii.

The sigh of the friendless and despised, who seek a refuge in God.

2. *mastresse*. This word occurs in the Paston Letters, both in the form *mastresse* and also in the form *mastres*, No. 27 (A. D. 1440). The first letter that a John Paston, about A. D. 1476, wrote to the lady who afterwards became his wife, opens thus : 'Mastresse, thow so be that I, unaqweyntyd with yow as yet, tak vp on me to be thus bold as to wright on to yow' etc.

### Psalm cxiv.

In this instance even Delitzsch does not press the Title, but calls it a psalm in the manner of the Davidic psalms, with its figures of the drowning waters and the little bird. 'The beautiful song betrays its late origin by its Aramaizing character, and by its delighting, after the manner of later poetry, in all kinds of embellishments of language.'

This psalm claims affinity with cxxix. by structure, style, and theme ; and particularly by the summoning call 'Let Israel now say.'

### Psalm cxv.

Jehovah is a bulwark to his people who are faithful.

3. *the lot of ye ryghteous*. *i.e.* the Holy Land ; so Olshausen, Hupfeld, Graetz. Thus 1885 : 'For the sceptre of wickedness shall not rest upon the lot of the righteous' :—*i.e.* God shall not permit the foes of Israel to lord it over them at will.

### Psalm cxvi.

Thanksgiving for the return from captivity, and a prayer for those behind.

4. *Turne oure captyuite*. A prayer for the return of those who still linger among the heathen. The figure is from streams of water, one of the most exalting to an Eastern imagination. As

the dry torrent-beds are refilled by gracious rains, so may the faithful ones come streaming home and refill the land !

**Psalm cxvii.**

All a man's toil is vain without God ; our best possessions are gifts from Him. See above cxxi. pref.

**Psalm cxviii.**

The Marriage Song of the English Church. It is a rapid lyrical glimpse at the blessings of obedience as written in Deut. xxviii. 3-12.

2. *O well is the.* A very ancient structure. In *Beowulf* 186 : Wel bið þæm þe môt, etc. : Well is him who may, etc. In Chaucer, *Canterbury Tales*, 2108 ('Knights Tale')—

For every wight that loveth chyvalry,  
And wold, his thankes, have a passant name,  
Hath preyed that he might be of that game ;  
And wel was him, that therto chosen was.

7. *chylders chydren.* So 1535 and 1540. This will seem more archaic if judged by present literary standards, than if compared with living usage. It is still living language in Yorkshire. In Stainton Church near Maltby in the West Riding, there is a tablet dated about 1800, on which 'childer' appears ; and it is a fair tablet of white marble, so that the expression was English of the best society at that time and place.

**Psalm cxix.**

A rapid glance at national tribulations and deliverances, in a resolute tone, like an irrepressible sally from the unbroken spirit of Israel. Compare cxxiv.

**Psalm cxx.**

The sixth of the Penitential Psalms ; used in church on Ash-Wednesday at Evensong ; and it is (as Horne says) calculated for the use of the Church, or of any member thereof. It is the funeral psalm of more than half Christendom. 'It was observed at the obsequies of the great Hungarian patriot, Deak, that of all that touching and solemn service, the *De Profundis* was the most pathetic part' : Bishop Alexander, *Lect.* iii. It is the source of Luther's hymn : 'Aus tiefer Noth.'

**Psalm cxxi.**

'One of the most beautiful psalms' (De Wette).

In the Rubrics Amendment scheme of 1879, this is made one

of the Proper Psalms for the Annunciation. And as we read it, we revive in memory those representations of the Blessed Virgin in which medieval painting attained its highest and most purified expression.

Dr. Sanday in *The Oracles of God*, c. viii., has quoted this psalm as giving the right attitude of mind towards the deepest question that has been debated in our time.

#### Psalm cxxii.

A plea for Zion and the house of David, on the ground of the ancient promise. Unlike the generality of this group by the historic nature of its contents, by its parallelizing, and by the absence of resumed words linking clause with clause.

This is the only psalm in which the sacred Ark is named (Delitzsch).

#### Psalm cxxiii.

Of this psalm Herder said that it has the fragrance of a lovely rose.

1. *brethren to dwell to gether in vnitye*. The comma after *brethren* in the Common Prayer books is intrusive; it is not in 1662. It has changed this word into a Vocative, which is not at all its function. The phrase *brethren to dwell etc.* is imitative of the Latin acc. with inf. 'habitare fratres in unum' = τὸ κατοικεῖν ἀδελφοὺς ἐπιταυτό; and this phrase is the subject of the whole sentence. In 1611 (1885) *for* is inserted to make it plain: 'for brethren to dwell together in unity.' Compare cxlv. 3. The American Prayer Book shared our error, but in the recent revision (1890) it has been corrected.

#### Psalm cxxiv.

This psalm closes the Pilgrim Songs with a final benediction, and Luther called it *Epiphonema superiorum*, an epilogue to the previous members of the group. It consists of an appeal (vv. 1, 2) and a response (v. 3), wherein the interlocutors are generally understood to be groups of Levites forming the night watch in the Temple. But Reuss asks—If the speakers are Levites, how comes this psalm to be among the Pilgrim Songs? Nay (says he), they 'who by night stand in the house of the Lord' are not Levites but the pilgrims themselves, who on the last morning of the feast assemble while it is yet night in the Temple and chant their farewell song.

## Psalms cxxv.

The opening verses of this psalm are a repetition of cxxxiv. and verses 15 to end are found in the middle of cxv. Reuss says:—‘Hymne liturgique sans verve poétique et surtout sans originalité.’ Delitzsch more tenderly:—‘It is a psalm in the mosaic style. The old Latin poet Lucilius already transfers the figure of mosaic work to style, when he says—“quam lepide lexeis compositae ut tesserulae omnes.”’

## Psalms cxxvi.

This is the only psalm with a Refrain that is repeated with every verse throughout. It has been supposed that the versicles were chanted by a solo voice, and the Refrain by the Quire.

It is one of the very few psalms that have been satisfactorily rendered into a modern language. Milton’s version was written at the age of fifteen. The translation is not close, but it has caught the spirit of the original. The modern hymn-books have adopted it—

Let us with a gladsome mind  
Praise the Lord, for He is kind:  
For His mercies ay endure,  
Ever faithful, ever sure.

1. *his mercy endureth for ever.* This has been happily called a ‘magnificently rolling Refrain’ (*The Spectator*, 19 July 1884). Cheyne says: ‘What is it that glorifies one of the least poetical of the later psalms, and justifies its liturgical title, “the great Hallel”? Simply its exquisite Refrain, “For his lovingkindness endureth for ever.”’ *Origin of the Psalter*, p. 371.

23. A verse has been omitted—supplied in 1540 thus: ‘*which remembred vs, when we were in trouble.*’ At this point the course of the retrospect comes down to the times of the poet.

## Psalms cxxvii.

This psalm looks like a reminiscence of the Babylonian Exile by one who had experienced it. But the place of the psalm in the collection has caused this to be questioned. Hitzig sees in it the expression of a real homesick longing towards Jerusalem, but by a poet who had never seen Babylon except in imagination; yet one who was a real exile, viz. of the Dispersion. Cheyne’s view is so far similar, that he calls it ‘a dramatic lyric.’

It has furnished the keynote for many a patriotic song, and it ‘may be regarded as the spring of the songs of the Jerusalem above.’ Dr. Ker, *The Psalms in History and Biography*.



Psalm cxxviii.

Here begins a new group of eight which in the Hebrew text bear David's name. The Greek translators made an addition, with this effect:—‘A Davidic psalm of Haggai and Zachariah.’ Dr. Perowne infers that ‘the translators were not satisfied with the traditional view as to the authorship of the psalm.’

Psalm cxxix.

The Jewish Scholiast Aben Ezra called this ‘the crown of all the psalms.’

Its beauty consists not in that art of versification which only the Hebraist can appreciate, but rather in that elevation of thought which gives universality, and wins the admiration of all mankind.

The language indicates a late date by Aramaic change in the Hebrew. It is not that words are taken over from another dialect, but that Hebrew words betray Aramaic tinge. Mr. Robertson Smith has illustrated the case thus:—‘If we heard a foreigner speaking English who put Z for T and said *zu* for *to*, and *zen* for *ten*, we should know he was a German. Quite different would be the case of an Englishman who talked of the *Zeitgeist*, or borrowed any other German expression. The peculiar forms in this psalm are of the former kind.’ *The Old Testament in the Jewish Church* (1881), p. 193.

See an exposition of this psalm in the Boyle Lectures for 1875, by Dr. Wace, Lect. v.

8. *ye uttermost parte of the see.* i.e. the West. As a result of geographical situation ‘the sea’ came in the Hebrew of Palestine to mean the West. So ‘the River’ came (less distinctly however) to indicate the Eastern limit, by reference to the Euphrates. Somewhat in the same manner, the phrase ‘within the four seas’ has grown out of the geography of our own country.

14. *beneth in the earth.* ‘in the lowest parts of the earth’ (1611); ‘curiously wrought in the underworld’ (Cheyne). A bold and delicate stroke of divine poetry.

18. *when I wake up, I am present with thee.* Consciousness is closely connected with the sense of God;—and His presence comes more particularly before the mind at the moment of waking, of recovering consciousness.

Psalm cxi.

A supplication against treacherous foes.

3. *adders poyson.* i.e. *adder's* not *adders*, as generally in the

reprints of 1611 since the edition of 1769. Scrivener, *Auth. Ed. of English Bible*, p. 166. See notes to lxxxi. 13; cvii. 27.

5. *trappes*. This verse stands thus in the modern reprints of 1611, followed by 1885—

The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me.

But the word 'gins' is due to subsequent alteration. In the original 1611 it is 'grinnes,' and this was a modification of the Genevan 1560 'grennes.' This applies equally to cxli. 10. The reprints of 1613 and 1638 altered the spelling to 'grins,' and at length 1762 introduced 'gins.' Scrivener, *Auth. Ed. of English Bible*, p. 224.

#### Psalm cxli.

Prayer for preservation from sin and rescue from foes. A psalm of great obscurity.

6. *so will I take it, as though he had powred oyle upon my head: it shall not hurt my head.* In 1540 as now: 'but let not their precyouse balmes breake myne heade' etc.

10. *trappes*. 'grennes' 1560; 'grinnes' 1611; 'gins' in the modern books and 1885. See note on cxl. 5.

#### Psalm cxlii.

A cry for deliverance from persecution.

9. *Bring my soule out of prison.* This has been generally taken as figurative, and equivalent to 'bring my soul out of trouble' cxliii. 11. But Hitzig takes it literally.

#### Psalm cxliii.

According to Ewald, this psalm is 'finely selected from old songs and profoundly striking, but otherwise of so independent an origin that it cannot be attributed to the poet of cxl.-cxlii.'; he having grouped these three as from one hand. But Hitzig thought the 'darkness' of v. 3 was probably identical with the 'prison' of cxlii. 9, and that these two psalms proceed from one author. This is the seventh and last of the Penitential Psalms.

#### Psalm cxliv.

A national thanksgiving for success in war, which success appears as something unexpected by an unwarlike people, and therefore the more manifestly the work of God. This psalm even in patristic times was judged to be Maccabaeian. It has the mark of a late psalm, in its numerous reminiscences of older psalms, esp. viii. xviii. xxxiii. Cheyne calls it 'a piece of post-Exile

mosaic work.' Many critics hold vv. 12-15 to be a fragment of another psalm.

12a. *That our sonnes maye growe vp as the yong plantes.* This conjunction veils the abruptness of the Hebrew transition, which is one of the causes why critics have thought the following verses an alien fragment. In 1885 it is: 'When our sons shall be as plants' etc.

12b. *polyshed corners.* 'our daughters are as cornices carved in palace-fashion' (Cheyne). Madame Bunsen writing to her youngest daughter Matilda in 1853 said: "'Let our daughters be as the polished corners of the Temple'" is a verse of a psalm that always gives me an image equally just and pleasing.' Augustus J. C. Hare, *Life and Letters of Baroness Bunsen*, vol. ii. p. 153.

### Psalm cxlv.

This psalm is generic and universal; it has little or nothing of an occasional character. It is a concentrated example of the spirit which pervades the whole Psalter, making it meet to be the elementary book of devotion for all nations. In form it is an alphabetic psalm, with the *Nun* verse wanting. The Septuagint has either preserved it, or else supplied it artificially: if the latter, they have taken v. 17 for their pattern.

3. *maruelous worthy to be praysed.* The Hebrew is the same as that which in xlvi. 1 is rendered 'hyelye to be praysed.' The intrusion of a comma has made an adverb into an adjective, and out of one proposition has made two. For now we read: 'Great is the Lord, and marvellous, worthy to be praised.' This supplies an interesting example of the way in which a turn of speech may become antiquated, and liable to misinterpretation.

The comma is not in the standard book of 1662, which I have seen both in fac-simile and in the recent reprint: and as I never found an English Prayer Book free from this error, I have felt some curiosity to know at what date it entered. I was even thinking of a search in the Bodleian, when the information came unexpectedly to hand. In conversation with my friend the Rev. Dr. Millard among his rare and valuable books, something caused me to mention the misprint, when he at once pointed me to the fine folio Prayer Book of 1662, with the engraved Title by Logan. I turned to Psalm cxlv. 3, and there sure enough was the printer's comma. So that although the MS. standard was free from it, the very first print contained it, and it is no longer strange that it has been propagated to all subsequent impressions.

The American Prayer Book has it right, and this I have verified as far back as the edition printed at Oxford in 1867.

## Psalms cxlvi.-cl.

A group of five Hallelujah psalms forms the natural close of the Psalter. Each of these five psalms begins and ends with Hallelujah.

## Psalm cxlvi.

Trust not in man but in God.

3. *and then all his thoughtes peryshe.* Kay translates: 'In that day his projects perish'; quoting Bellarmin: 'Omnia illa palatia quae cogitando fabricaverant'; *i.e.* all their 'castles in the air.'

9. *upsyde downe.* This recoinage of the old phrase *up so down* is already in 1535. *English Philology* § 517.

## Psalm cxlvii.

A high Eulogy of Jehovah, who in Nature is wonderful and towards Israel is gracious, especially by the crowning favour of His revelation.

In the Septuagint this psalm is divided into two, namely vv. 1-11, and 12-20, which are numbered cxlvi. and cxlvii.; and thus the parity of numeration between the Greek and the Hebrew, which was broken after ix., is restored for the brief remnant of the Psalter.

16. *He geueth snorwe lyke wolfe.* A true and beautiful figure. Dr. Pusey spiritualized it in the following manner:—'that is, the chilling dispensations of God's severe Providence come down upon His Church, yet form a mantle to preserve it from more intense cold.'

## Psalm cxlviii.

A call for Praise and universal homage to the Creator from one end to the other of the whole Creation. Compare Philippians ii. 10.

The psalm is very well summarized in the 'Contents' of 1611:—'1. The Psalmist exhorteth the celestiall, 7 The terrestriall, 11 And the rationall creatures to praise God.'

## Psalm cxlix.

Praise to God who giveth victory to His people.—If the language of v. 6 ff. seem strange for 'saints' and 'meek-hearted,' that is partly due to the new spirit of Christianity which we are under, and partly to our not easily putting ourselves in their place.

These saints were not trained to be men of war, but they had passed through a terrible crisis which had made them so. Judas the Maccabee saw in a dream the prophet Jeremiah, who put a sword into his right hand, saying: 'Take this holy sword, a gift from God, with the which thou shalt wound the adversaries,' 2 Macc. xv. 16. Cheyne says: 'The 149th Psalm shows us, indeed, how congenial this work became to those who would once have started back from it with horror.'

## Psalm cl.

An universal call to praise God. As the First Psalm for the beginning, so this seems to have been composed for the end of the book. Delitzsch says: 'With this full-toned sonorous finale the Psalter ends.'

The End.

